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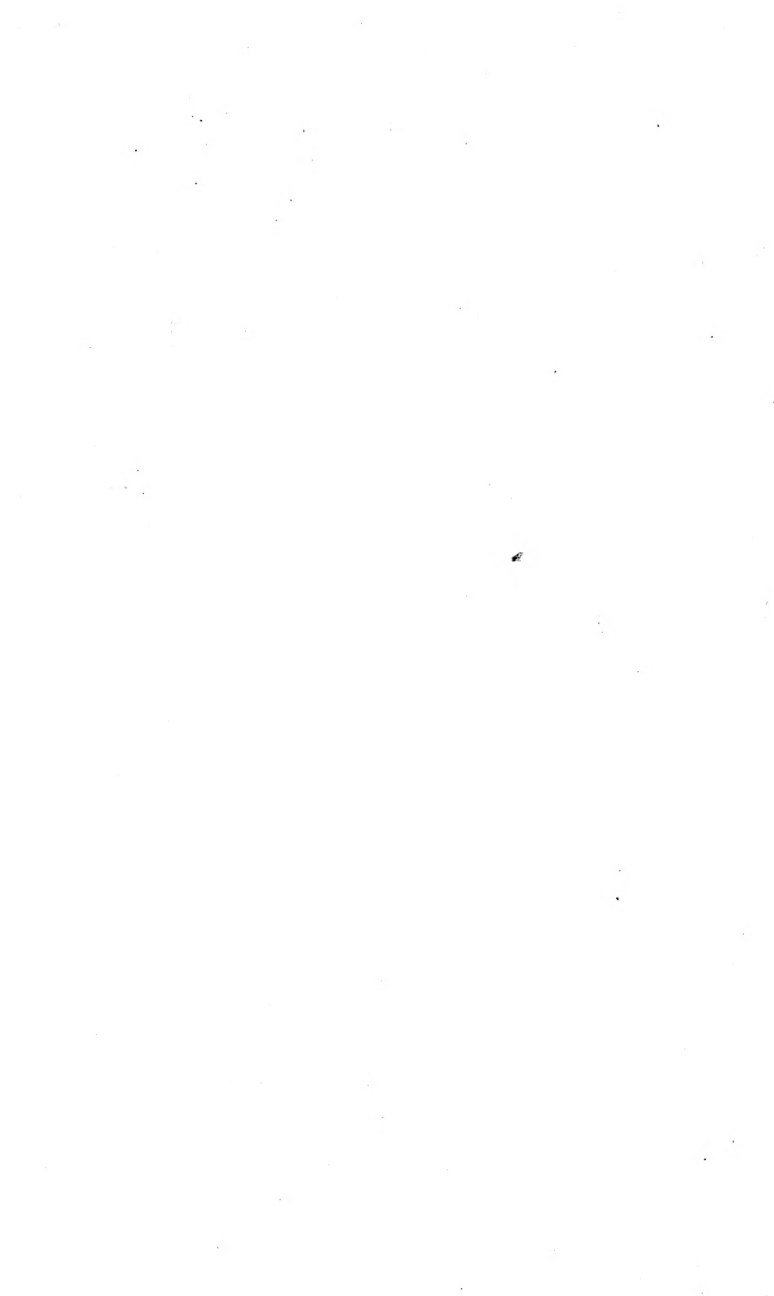
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LECTURES,

ON THE

LITERARY HISTORY OF THE BIBLE,

BY REV. JOEL HAWES;

ON THE

PRINCIPLE OF ASSOCIATION,

AS GIVING DIGNITY TO

THE CHRISTIAN CHARACTER,

BY REV. T. H. GALLAUDET;

AND ON THE

TEMPORAL BENEFITS OF THE SABBATH,

BY REV. HORACE HOOKER.

ORIGINALLY DELIVERED BEFORE THE GOODRICH ASSOCIATION.

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The following Lectures were originally delivered before the GOODRICH ASSOCIATION, in this city ; and having been received with marked approbation, they are now presented to the public, with the consent of the authors.

Hartford, May 1, 1833.

L E C T U R E

ON THE

LITERARY HISTORY OF THE BIBLE.

BY REV. JOEL HAWES.

1*

LECTURE

ON THE

LITERARY HISTORY OF THE BIBLE.

THERE lies before me a volume called the Bible ; that is, by way of eminence, *the Book*. It claims to be of divine origin. Its antiquity is very great. Its contents are of the deepest interest ; and it has exerted a more decided influence over the condition of men, than any other, or perhaps all other books united. I know not how I can better perform the part assigned me in sustaining these Lectures, than by presenting an outline of the *literary history, present state, and future prospects* of this Book.

We are accustomed to speak of the Bible as *one* book, and, in a qualified sense, this is true. Its origin, considered as divine, is one ; its doctrine is one ; its rule of life is one, and the object at which it aims is one. At the same time, it consists of a great number of different compositions, written by several persons, at distant periods, in different languages, and on various subjects.

The Pentateuch, or the first five books of the Bible, is the oldest surviving production of the human mind. It was written by Moses, the inspired lawgiver of Israel, about fifteen hundred years before the Christian era, and nearly six hundred years before Homer and Hesiod, the oldest Greek authors of whom we have any account. The other books, composing the Old Testament, were written at different intervals, during a period of something more than a thousand years. After this there was a period of about four hundred years, when the spirit of prophecy and of revelation ceased among the Jews, and no additions were made to their sacred books. At the end of this period, the great Teacher, our Lord Jesus Christ, made his appearance on earth ; and having, by his own ministry, introduced that new dispensation, under which it is our privilege to live, he commissioned his Apostles, first to publish the facts and doctrines of his gospel, *orally*, and then to transmit them to future generations in the form of a permanent record. That record we have in the pages of the New Testament. It was written at different times and by different authors, during a period of more than sixty years after the resurrection of Christ ; so that the Bible, as we now have it, was being composed nearly sixteen hundred years.

The books contained in the Old Testament were collected into one volume by Ezra, soon after the Baby-

lonish captivity ; and appointed portions of them were statedly read in the synagogues and in the temple, as a part of public worship. That these books, and *only* these, were received by the ancient Jews as of divine authority, is the concurrent voice of all antiquity. They are often spoken of by Philo and Josephus, as the only accredited sacred writings of their nation. They were received in this character by Christ and his Apostles, who uniformly referred to them as *the* Scriptures, in distinction from all other writings, and represented them as having been given by inspiration—as being the word of God.

In respect to the New Testament, we have evidence that the different writings of which it is composed, at least the *principal* of them, were collected into a volume before the death of the Apostle John. They were translated before the middle of the second century into what is called the Old Syriac version, for the use of the eastern Christians ; and about the same time into Latin for the use of the western Christians. Eusebius, who flourished at the close of the third and beginning of the fourth century, has preserved a full catalogue of the books of the New Testament, and they are the same that are found in our Bibles at the present day. I will simply add, in passing, that the authenticity and genuineness of the various books that compose the Bible, are proved by an amount of evidence that can be brought to bear on no other writings of antiquity.

The books of the Old Testament were written in the Hebrew language. This, by some learned men, has been considered as the oldest, or primitive language of man. It seems more probable, however, that it is only a dialect of an ancient language which was spoken originally in Palestine, Syria, Phœnicia, Mesopotamia, Arabia, Ethiopia, and Babylonia.* In the time of our Saviour, the Hebrew, as it existed in the days of Moses and Solomon, was no longer a living language. In consequence of their long exile in Babylon, and their intercourse with surrounding nations, the Jews had lost the use of their original tongue, and had adopted a dialect which is usually denominated the Syro-Chaldaic, being formed of a mixture of the Syriac and Chaldaic, with the ancient Hebrew. This was the language spoken in Palestine, in the time of our Saviour, and in which he communicated his divine instructions. The books of the New Testament, however, were written in Greek, and for the obvious reason, that this was then a kind of universal language, being spoken and understood throughout the Roman empire, and especially in the eastern provinces. For the same reason the Old Testament had been translated into what is called the Greek version of the Seventy, or the Septuagint, two hundred and eighty years before the Christian era. It

* Carpenter's Lectures on Biblical Criticism.

was intended particularly for the use of the Jews who resided in foreign countries, and had come to understand the Greek language better than they did their vernacular tongue.

Before the invention of the art of printing in 1440, the sacred Scriptures, like all other books, were preserved only in manuscript. They were written on parchment or vellum prepared from the skins of animals, and usually executed with extreme accuracy and beauty. Some of the Greek manuscripts of the New Testament, that have come down to us, are thought to have been written as early as the fifth or sixth century. Of the Hebrew manuscripts, there are none extant that can claim an earlier date than the 12th or 13th century. There is no reason to suppose, however, that the sacred text has, *in any material points*, been interpolated, or corrupted. From the ancient versions of the Scriptures, from the writings of the fathers, and from a comparison of manuscripts, it has been shown, in the most satisfactory manner, by biblical scholars, that our sacred books have been preserved in great purity, and are in all essential matters, what they were when they came from the hands of their authors. In the beginning of the last century great alarm was excited by the vast number of various readings that were discovered by critics, in examining and comparing ancient manuscripts. Infidels began to triumph at the discovery of

an argument which they were confident would at once overthrow the authority of the Scriptures ; and even Christians expressed some uneasiness, lest the foundations of their faith should be affected, and uncertainty be introduced into the doctrines of the gospel. Dr. Mill discovered 30,000 various readings in the New Testament ; many more have since been discovered, and those that have been found in collating various manuscripts of the Old Testament, have risen to many hundred thousand. But what do these various readings amount to ? In a vast majority of cases to nothing more than whether an i shall be dotted, and a t crossed, or whether you shall spell the word honor, *honour*, or, *or*. Not one of a thousand of these various readings affects the sense of the passages where they occur ; and not one of all of them, teaches any doctrine, or states any fact which is not to be found elsewhere in the Bible. It is acknowledged by the very critics by whose industry the various readings have been collected, that the sacred text is competently exact, even in the worst manuscript now extant, and that not one article of faith or moral precept is either perverted or lost in it. We may therefore say, with one of the most eminent of critics ;*—"Put the thirty thousand various readings that have been discovered in manuscripts of the New Testament into the hands of a knave or a fool, and make

* Dr. Bentley.

them as many more, if numbers of copies can ever be found to reach that sum; and yet, with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will be the same." At the same time, it is consoling to the Christian mind to know, that while the industry of Biblical scholars has brought to light so great a number of various readings in the sacred text, no one point of doctrine or duty is affected by the discovery, and that the result of their labors has been to settle the text on a permanent basis, and to increase our confidence in its general purity and correctness.

Originally there were no breaks or divisions of the sacred books into chapters and verses, or even into words; so that a whole line, and even a whole book, as anciently written, was in fact but one continued word. So late as the fourth, and even the fifth century, the New Testament had none of the ordinary marks of distinction, but each book was entire, with no chapters or verses, and no points of punctuation. The invention of our present chapters was by cardinal Hugo, who flourished about the year 1240.

The method of distinguishing the verses by figures, as is now seen in our Bibles, was introduced into the Old Testament by Athias, a Jew of Amsterdam, who, in 1661, and 1667, published two very correct editions of the Hebrew Scriptures, having the verses marked in

this manner. What was thus done for the Old Testament by Athias, was effected for the New by Robert Stephens, a French printer, about the middle of the 16th century, during a journey from Paris to Lyons. Such is the origin of the present chapters and verses in our Bibles. That these divisions are of much use, in facilitating reference to the Scriptures, and sometimes also in ascertaining the meaning of a passage, cannot be doubted. But as they were made without any special reference to the sense, and often in direct opposition to the sense, it is plain, that if we would read the Scriptures understandingly, we must disregard the common distinctions of chapter and verse, and study them as a connected whole. In very many passages, the sense is not only interrupted but destroyed, by the disjoining of what ought to be connected, and connecting what ought to be disjoined. In this way, the chain of reasoning, especially to the common reader, is frequently broken, the sentences mangled, the eye misguided, the attention bewildered, and the meaning lost. It is much to be desired, therefore, that our common Bibles were printed with a continuous or unbroken text, or that they were divided only into sections or chapters, corresponding with the real divisions of subjects, and having the enumeration of verses upon the margin.

Our present English version of the Bible was made in the reign and by authority of James I. Previous to

this, however, there had been several versions of the Scriptures into English, by different hands. The first of these, known to be extant, was made by an unknown individual, in the year 1290. About one hundred years after this, John Wiclif, the Apostle of England, and the morning star of the Reformation, translated the entire Bible from the Latin Vulgate into the English language, as then spoken. As an evidence of the extreme difficulty of procuring transcripts of the Bible before the invention of printing, and of the high value in which copies were held, it may be mentioned, that in 1429, the price of one of Wiclif's Testaments was about forty pounds sterling, or nearly two hundred dollars of our money. The circulation of Wiclif's Bible among the people, gave great offence to the ruling authorities of the day, and it was condemned to be burnt, as were also many persons for reading it.

In 1526, the New Testament was translated and published in English, by William Tyndal. This was a crime for which he was condemned to death. He was strangled, and afterwards burned. He expired, praying repeatedly and earnestly, "Lord open the king of England's eyes." In 1535, a translation of the whole Bible, and the first *English* one ever printed, and the first also ever allowed by royal authority, was completed under the direction of Miles Coverdale. Through the influence of Archbishop Cranmer, an order was obtained

from the king "that a book of the whole Bible should be provided and laid in the choir for every man that would to look and read therein." Several other editions of the Scriptures were published during the reigns of Henry VIII. and Edward VI., but all of them were only revised copies of Tyndal and Coverdale's translation. Passing over these, we come to our present authorized version. This, as already stated, was made by order of James I. In 1604, the king nominated fifty-four learned men to re-translate, revise or correct preceding versions, so as to produce as perfect a translation as possible. Of these, only forty-seven actually engaged in the work, the others having died, or declined the appointment. They were men of distinguished piety, and profoundly versed in a knowledge of the original languages of the sacred writings. Those who lived to engage in the work were divided into six companies. To each company was assigned a particular book or portion of the Bible, which was to be translated by each individual belonging to that division. The book thus finished, was sent to each of the other companies, to be again examined ; so that each book passed the scrutiny of all the translators successively. Three entire copies of the Bible, thus translated and revised, were finally submitted to a committee of six, who reviewed and polished the whole work. Nearly three years were spent in completing the translation ; and

from this account of it, it appears that no time or pains were spared to make it perfect. It was published in folio, in 1611, and has ever since been the version in common use. And we have the best reasons, on the whole, for being satisfied with it. Doubtless, with the improvements which have been made in Biblical knowledge, some corrections might be made in our present translation, and some passages rendered more clearly expressive of the meaning of the original. But take it all in all, our English Bible is a noble monument of the integrity, fidelity and learning of its venerable translators. Their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity ; and while they have been extremely happy in the simplicity and dignity of their expressions, they have, by their adherence to the Hebrew idiom, at once enriched and adorned our language.* In the words of one

* " It is remarkable how the translators have been influenced not only by the spirit of the Scriptures, which pervades the whole work, but by their indestructible metre, a metre the more curious and surprising, because it has none of the monotony, which a critic would have pronounced a priori to be inseparable from it. The great excellence of the translation is due to six considerations. *First*, it was made under a very solemn sense of the important duty, devolved on those who were thus selected. Hence arose that prevailing air of dignity, gravity, simplicity, which is so conspicuous. *Secondly*, the translators came to the task, looking to the *thoughts*, not to the *style*. Their object was not that of all other translators, to imitate and rival the beauty of *style*. Their sole object was to render faithfully, and in a plain appropriate style, the *thoughts* of the sacred wri-

who was every way competent to judge in this case ;
 “ The translators have seized the very spirit and soul of the original, and expressed this almost every where with pathos and energy. They have not only made a standard translation, but they have made their translation the standard of our language. The English tongue in their day was not equal to such a work. But God enabled them to stand as upon Mount Sinai, and

ters. Hence, they became *thoroughly imbued with the spirit* of the original ; and gave an incomparably better version of the Hebrew and Greek Testaments, than any or all of them together could have done of any classic. Had each of them left us translations of some classic, I hesitate not to say, they would not now have been found in any library, but as mere curiosities. *Thirdly*, the number of persons employed contributed very much to prevent any *personal* style from prevailing ; and gave to the whole an air of plain, simple uniformity. *Fourthly*, the æra was providential in one important view. As the translation was made before all the bitterness of sectarian spirit distracted the English Protestant Church, it was executed far less with a view to party differences, than could have been the case, at any time afterwards. *Fifthly*, fortunately the only great religious difference, that could have affected it, was the dispute with the Catholic Church, and as to that, all Protestants were agreed in England, on every important point. *Sixthly*, the English language was then at the happiest stage of its progress, with all the strength, simplicity, and clearness of the Elder Literature ; whilst, at the same time, it was free from the cant of the age of Charles I. and Cromwell, from the vulgarity and levity of that of Charles II., and from the artificial character of that of Anne.

“ Such a translation is an illustrious monument of the age, the nation, and the language. It is, properly speaking, less a translation than an original ; having most of the merit of the *former* as to *style*, and all the merit of the *latter* as to *thought*. It is the noblest, best, most finished classic of the English tongue.”—*Grimké’s Oration before the F B K Society.*

crane up their country's language to the dignity of the original, so that after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original from which it was taken is alone superior to the Bible translated by the authority of King James.*

To this book we are much more deeply indebted than we are apt to acknowledge. Its blessings, like the air that sustains, or the light that cheers us, are falling around us in such silent, yet profuse and constant abundance, that we are not a little exposed to forget the source of them, and to cease to feel our obligations to the Author of all good on account of them. Persons unaccustomed to reflect on the subject, are not at all aware for how large a part of the most interesting and important knowledge we possess, we are indebted to the Bible. Without the Bible, we should know nothing of the origin of the world, nor of its history for more than three thousand years. We should know nothing of the origin of man, nor of his ultimate destiny. We should know nothing of the true character of the great Being who made and governs the world ; nothing of the nature and design of his government over us ; nor of the tendency of the various dispensations under which we are appointed to live ; nor, in short, of any thing which

* Dr. Adam Clarke.

relates to our spiritual and immortal part, and the scenes that await us beyond this transient state of being. If I am asked for proof of this, I point to the actual condition of three fourths of the human family, who are without the Bible. What is the present state of all those nations that enjoy not the light of Revelation, and what has it been from time immemorial? Enveloped in profound darkness on all the subjects that have just been enumerated. And I know of no reason why we are not in the same state, except that we have had the Bible in our hands, and have been taught to read and understand its sublime discoveries. It cannot certainly be pretended that we, or that the dwellers in Christian lands, are more richly gifted with intellect and genius, than are the inhabitants of heathen countries, or than were the philosophers and sages of ancient Greece and Rome. And yet it may truly be said, that a child eight years old in a Sabbath school, has a better knowledge of God and the soul, and of the origin, duties and prospects of man, than the best instructed among the nations of paganism. Nor can it be denied, that the men in Christian lands, who at different times, have risen up to discard revelation, and contended for the sufficiency of reason, have owed all their superiority over the poor heathen, in moral and religious knowledge, to that very light which they labored to extinguish. Not to mention others, there are especially

three great truths, for the knowledge of which we are wholly indebted to the Bible.

1. The first is the existence of one all perfect God, the creator, sovereign, and judge of the world. That the knowledge of this truth has been preserved among men by the Bible, and only by the Bible, is evident from the fact, that wherever men have been without the Bible, they have universally become polytheists and idolators. An exception is not known either among savage or civilized nations.

2. The immortality of the soul. This truth was indeed known to some extent, among the nations that had no knowledge of the Scriptures. But it was mixed with much error, and clouded in great darkness and doubt. Cicero, who was incomparably the ablest defender of the soul's immortality, of which the heathen world can boast, very ingenuously confesses, that, notwithstanding all his arguments to confirm the doctrine in question, his mind was satisfied of it, only when directly employed in contemplating the arguments adduced in its favor. At all other times he fell, unconsciously, into a state of doubt and darkness. And Socrates, while he had some glimmerings of this great truth, and sometimes spoke of it with much feeling and eloquence, yet shortly before his death, expressed himself extremely doubtful respecting it, and said to his friends, that though he should be mistaken, he should at least gain

this much, that the expectation of it made him less uneasy while he lived, and his error would die with him ; and he concludes in the following terms : “ I am going out of the world, and you are to continue in it ; but which of us has the better part, is a secret to every one but God.”

For certainty, then, respecting this great truth, we can look nowhere but to the Bible. There life and immortality are fully brought to light ; especially so in the gospel ; and man, frail and perishable man, may look with calmness to the end of his mortal course, and console himself in the hope that he is to survive all the changes of time and live forever.

It is indeed the opinion of some, and the sentiment is becoming rather popular with a certain class of persons at the present day, that the Old Testament gives no intimations of a future state of existence, and that the Jews, before our Saviour's time, had no knowledge of the immortality of the soul. It is a little remarkable, at the same time, that these very persons are accustomed to speak of the doctrine of a future state as generally understood and believed among the heathen ; thus representing the Jews, God's chosen people, and favored with the light of Revelation, as more profoundly ignorant of the soul's immortality, than their heathen neighbors. This is not the time nor the place to discuss this subject. But it seems passing strange, that any

one, who has ever read the sacred Scriptures, should adopt such a notion. It may be admitted, and the reasons of it could easily be assigned, that under the Mosaic theocracy, the doctrine of rewards and punishments was in a great measure confined to temporal good and evil. But will it hence follow that the Jews had no knowledge of a future state ; or that the sanctions of good and ill conduct, in respect to them, were never derived from the retributive scenes of another world ? What, then, did Abraham mean, when he looked for a city which hath foundations, whose builder and maker is God ; and Moses, when he esteemed the reproach of Christ, or for Christ, the promised Messiah, greater riches than the treasures of Egypt, *having respect unto the recompense of reward* ; and David, and Samuel, and the Prophets, and the long catalogue of worthies mentioned by the Apostle in his Epistle to the Hebrews, who confessed that they were strangers and pilgrims on earth ; who desired a better country, even an heavenly ; submitting to cruel mockings, to torture and death, not accepting deliverance, *that they might obtain a better resurrection* ? And not to insist on many other passages in the Old Testament, where the doctrine of a future state of judgment and account is clearly implied, what, it may be asked, did Daniel mean when he said ; “ And many of them that sleep in the dust of the earth shall awake, some to

everlasting life, and some to shame and everlasting contempt; and they that be wise shall shine as the firmament, and they that turn many to righteousness as the brightness of the firmament forever and ever?" Is it conceivable, that these, and many similar passages in the Old Testament, had their meaning exhausted in reference to temporal scenes; or that the people to whom they were originally addressed, had no knowledge of an existence beyond the grave? The doctrine of the soul's immortality, then, is taught, not only in the New, but also in the Old Testament; and the Bible is to be regarded as the chief and the only infallible depository among men, of this great and most animating truth.

3. The third truth referred to as taught in the Bible, and taught nowhere else, is deliverance from sin and its punishment through the mediation of the Lord Jesus Christ. This primary and capital truth, the revelation of heaven bears on its very front. It throws a broad and cheering light over all the pathway of life; illumines the regions beyond the grave, and raises penitent, believing man to fellowship with angels and God. Its infinite importance we cannot know, till we can estimate the value of the soul, and comprehend the joys of eternity. If you would learn something of its preciousness, go and contrast the darkness and gloom that oppress the mind and hang over the hopes of a poor

heathen, as he approaches the hour of death, with the light and joy that fill the soul of him who, as he looks into eternity, can say, "I know in whom I have believed, and am persuaded that he will keep that which I have committed to him, against that day."

Of the literature of the Bible—of the simplicity and purity that mark its style—of the originality and grandeur of its sentiments—of its poetry and eloquence—of its rich and exhaustless *material* for the exercise of deep thought—for cultivating the taste—for invigorating the imagination, and for eliciting and improving all the best feelings and faculties of the soul ; of these topics, admitting of varied and interesting illustration, time forbids me to speak. I shall pass them with a single trite quotation from the writings of Sir William Jones ; a man eminently qualified, as well by the piety of his heart, as by the splendor of his talents, to decide in a case of this kind. "I have carefully and regularly perused the Scriptures," says this truly great and learned man, "and am of opinion, that this volume, independent of its divine origin, contains more sublimity, purer morality, more important history and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

That the Bible is decidedly friendly to civil and religious freedom, and contains the only principles on which true liberty can rest with permanency, must be

obvious to every one who knows any thing of its spirit or its doctrines. The Hebrew commonwealth presents the first example ever witnessed in our world, of a federate republic, governed by equal and fixed laws, and securing liberty to the subject, in its truest and best sense.* Neither tyrant nor pope has ever been able to chain down the minds of men, or subject their necks to the yoke of oppression, while they had the Scriptures in their hands, and were allowed to read and understand them. The work of subjugation has always been preceded by locking up the word of life and taking from the people the key of knowledge. And so it must be, from the nature of the case. The Bible recognizes the common origin and common rights of men ; and while they learn from this infallible source of instruction, that God has made of one blood all nations to dwell on all the face of the earth ; that he has fashioned them alike as to natural rights and privileges, and made each responsible to himself, as the original source of power and government, they never can voluntarily submit to be slaves either in body or mind ; either to civil or ecclesiastical domination. I will only add, that if the liberties of our beloved country are to be preserved to bless future generations, it must be by spreading abroad, through the land, the spirit and principles of the Bible. And if they are ever destroyed, the first

* See Russel's History of Palestine, chap. iii. Hebrew Commonwealth.

blow will be struck by men who disbelieve and hate the Bible.

That the Bible is the great awakener of intellect ; the most powerfully exciting cause that can be brought to bear on the mind of man, might be shown from innumerable facts, but especially from the mighty influence it exerted in bringing about the Reformation. Erasmus, and men like Erasmus, might have lived and labored in the cultivation of literature a thousand years, and the nations had never awoke to break off the chains of superstition and sottishness. Such a man as Luther was needed, who should lift up his voice in the name of God, and publish his word to the slumbering and enslaved nations. This he did ; and the version of the Scriptures made and published by him in the vernacular tongue of his country, produced, as Mosheim remarks, almost incredible effects, and contributed, more than any other cause, to overthrow the false principles and superstitious practices of the church of Rome.

And where, let me ask, has the mind of man attained its highest perfection ; the arts and sciences been cultivated with the greatest success, and the blessings of general education enjoyed in the greatest abundance ? Take a map of the world, and draw a circle around those parts, where there are schools and academies and colleges, and where, in consequence, there is an intelligent, enterprising population, and you will enclose those

very sections of our globe on which the Bible has shed its purest and brightest light. Take the map and again encircle those countries where there are hospitals, almshouses, asylums and retreats for the unfortunate and the suffering, and charity schools, and humane and charitable societies for the relief of wretchedness, and the general diffusion of knowledge and happiness ; and again you will enclose those very countries where the principles of the Bible have taken the deepest root and had the fullest sway in forming the character of the people. These are the monuments which proclaim the spirit and tendency of the Bible ; they are entirely unknown, and always have been unknown in heathen lands ; they are exclusively the effects of the Bible, and they demonstrate, that if the spirit and precepts of the sacred volume were universally imbibed and acted upon, the bliss of Paradise would revisit the earth, and the smiles of God rest upon all the dwellings of men.

In passing to a brief notice of the prospects of the Bible, we need not insist upon its divine inspiration, but look at it simply as a human composition.

1. And the first thing that strikes us is, that there is something in the Bible which takes a deep hold of human nature—something that approves itself to the intellect and conscience, to the feelings and wants of man. On any other supposition, it were the greatest miracle that has ever been heard of, that for so many

thousand years, and in circumstances that have opposed the most powerful resistance to its claims, it should, so extensively, have maintained its ascendancy in the world and enlisted in its favor such an amount of the finest talent and deepest learning that have adorned the nature and blessed the condition of man. We need only look at the power of the Bible over the minds and hearts of men—not of the uncultivated and ignorant merely, but of the best educated and the most intelligent and thinking men, and we must be satisfied, that there is a philosophy in the Bible, that speaks to the deepest feelings of our nature, and is in entire coincidence with the intellectual and moral constitution of man. Here indeed lies the great power of the Bible ; it is in sympathy with the nature of man as an intelligent, moral being. It speaks to his feelings, it speaks to his wants, it speaks to his hopes, and it satisfies them all. Here too is furnished strong presumptive evidence of the continued permanence and ultimate triumph of the Bible over the world. You say that the philosophy of Newton will go on to prosper and extend its dominion, because it is true to nature, or to the laws of the physical world. For the same reason, a believer in the Bible may say, that *that* will go on to prosper and extend its empire over man, because it is true to the nature and adapted to the wants of man.

2. There is a power in the Bible, which, while it tends to subdue all things to itself, is indestructible by any other power that can be brought against it. I speak not here of its being divine, the word of God, and that therefore it must endure forever ; nor do I refer simply to the fact of its great antiquity,—of its having outlived all its cotemporaries, and still retaining the freshness of youth, and therefore destined to live forever. I refer rather to the conflicts in which the Bible has actually been engaged ; to the combined and varied, and powerful efforts that have often been made to destroy it, and to the fact, that in all these contests, carried on sometimes by power, sometimes by wit, sometimes by learning, and sometimes by all united, it has not only come off conqueror, but more than conqueror. In every onset of its foes, it has risen with renewed strength, with extended empire and brighter prospects. It has fought the battle with the idolatries and atheism of ancient Greece and Rome, and triumphed. It has fought the battle with the superstitions and corruptions of popery, that had been gathering strength for a thousand years, and striking their roots down through the firm framework of society, and triumphed. It has fought the battle with infidelity, panoplied in talent, and genius, and power, and marshalled by her ablest and most zealous captains, and triumphed. It has also fought the battle with false interpretation—that formidable enemy which,

a few years since, was laboring so successfully, especially on the continent of Europe, to destroy the power, by taking away the vital principles of the Bible, and triumphed. What now is the inference from these facts? Why, that the Bible is formed of indestructible material,—that it possesses a vital, intrinsic power, that is fitted to “endure, and spread, and vanquish the hearts of men.” The sacred volume, we see, after having repeatedly passed through the severest ordeals to which its enemies could subject it, is still holding on the even tenor of its way. It now stands on higher vantage ground than ever before. Its decided and devoted friends are far more numerous, and among them is a full proportion of the talent and learning that are to be found in the world.

3. It is a fact worthy of special notice, that, among the friends of the Bible, there is an intelligent, settled purpose to spread the knowledge of the Scriptures through the world. This purpose is not confined to any one part of Christendom, nor to any one denomination of Christians. It is common to all true and hearty believers in the Bible. All such, of whatever sect or name, have for several years past, been coming under the influence of a deep seated conviction, that the knowledge of the Bible ought, with the least possible delay, to be imparted to all mankind; and that no person, claiming the Christian name, can be excused from

bearing a part in this benevolent work. This is no longer a sentiment that is argued and discussed, as of doubtful validity ; it is assumed as a self-evident principle ; it makes an essential part of Christian morals, and is proceeded upon in all the efforts that are made to sustain and extend the operations of our public benevolent societies, as a maxim well understood and admitted by all. And its influence is becoming very great. It is seen in the Sabbath School, in the Bible class, in the Missionary and Bible Society, and in numerous other associations, that have been formed, all having in view the common object of diffusing the knowledge and extending the empire of the Bible over the world. These societies are not of ephemeral growth ; they were not gotten up, nor are they sustained by passion, or party zeal. They rest on sober intelligent conviction of truth and duty ; they exist among all classes of Christians, and in every Christian country ; there is no decline of zeal or energy in the support of them ; on the contrary, they are continually rising in strength and efficiency ; are every year gathering new and more determined friends to the common cause, and are actually looking, with strong hope, to the time, as fast approaching, when the Bible shall become the book of man, and be read of all nations. That the purpose, then, of sending the scriptures through the world, should be soon abandoned, is the most unlikely event

that can happen ; nor is it doubtful, if it be maintained and prosecuted, that it will finally attain its object, and put the book of God into the hands of every family on earth.

4. For, in the fourth place, notice the facilities that at present exist for multiplying and circulating copies of the scriptures. Before the invention of printing, the labor of transcribing the Bible was immense, requiring many months, or perhaps a year, to furnish a single copy. Now it is said that seventy-five common 18mo. Bibles can be struck off in an hour by one press. At this rate, one hundred presses could in three years supply every family on earth with a Bible. The presses now owned by the American Bible Society, might, if kept constantly employed, strike off 500,000 Bibles a year. In the time of Wiclif, a single New Testament cost nearly two hundred dollars our money ; now it costs twelve and a half cents, and the whole Bible fifty cents. Before the modern improvements in navigation, the intercourse of nations was extremely limited. The world was comparatively but little known, and many portions of it were regarded as wholly inaccessible. Now every nook and corner of the globe has been surveyed ; the physical, intellectual and moral condition of the nations ascertained, and the means of intercourse with all the various tribes of man, are so multiplied and easy, that if christendom would rise in her strength and

bring even but a small part of her resources to bear on the great enterprise, the present generation would not pass away, till the Bible had visited every land and established its empire in the heart of every country on the earth. The thing is entirely practicable, on grounds of common calculation ; and from the present attitude of the christian world, there is much reason to hope that it will soon be seriously and successfully attempted.

One thing greatly facilitating the attainment of this object, is the fact that the Bible, in whole or in part, has already been translated into nearly two hundred of the five hundred dialects that are supposed to be spoken by the different tribes of men, and constitute something more than one hundred distinct languages. Between sixty and seventy of these translations are in the languages of Asia, which are spoken by far the largest part of the human race.*

5. The relative position of the nations is such also as eminently to favor the extension *of the knowledge and influence of the Bible. The nations of idolatry and false religion are universally declining in numbers and power. Heathenism, in many parts, is waxing old and is ready to vanish away. In the mean time, the nations of christendom are daily rising in number and strength,

* The British and Foreign Bible Society has printed, or assisted to print, the Bible in one hundred and forty different languages, in fifty-five of which, it had never before been published.

and in the blessings, derived from the arts and sciences, and from civil and religious freedom. This their decided superiority over the rest of the world, in all that elevates the mind and makes life happy, is seen and felt by the nations of paganism, and is beginning to undermine their long established superstitions, and to prepare them for the reception of a purer faith. It happens, too, that the nations of christendom, which are destined to the most rapid growth and to the widest extension of their power and influence, are the very nations where the Bible is most valued, and among whom it has the freest and fullest circulation. I of course refer to Great-Britain and America. The former of these countries is holding empire, in the east, over nearly one hundred millions of people, among whom she is introducing her laws, her language, and her religion. She is doing the same in Australasia, Polynesia, and various other parts of the world. Through the medium of her extended commerce she is holding intercourse with every part of the globe, is establishing an influence on the shores of every sea, and diffusing, far and wide, her language, fraught, beyond any other language on earth, with the principles of the Bible, and with all that is best adapted to recommend the Bible to the attention and faith of all classes of mankind.

In this great work of diffusing the knowledge of the Bible by means of extending the English stock and the

English language, our own country is destined to bear a conspicuous part. We are borne forward to an unparalleled greatness. In a few years our population will rise to fifty millions, and as it goes on, extending itself over the immense, unpeopled territory that stretches to the westward of the old states, the Bible, we may hope, will follow in the train, and every year be adding to the extent of its empire and the number of its subjects. From the causes just named upwards of a million every year are added to the number of nominal christians,—a constant rate of increase, greater than ever before occurred, and a rate which is ever increasing in geometrical progression.*

Aside, then, from the divine authority of the Bible, there is, on the ground of ordinary calculation, strong reason for believing that the extension of its dominion over the world, so far as to overthrow every system of false religion and engage the general assent of mankind to its truth, is a probable event. But there is higher ground to be taken. The Bible is a revelation from heaven; it is God's own word, and clothed with God's own authority. Probability now becomes certainty. The Bible, in fulfilment of its own predictions, will go on from conquering to conquer, till every idol is demolished and every false religion overthrown, and itself "installed in the place of undisputed authority," shall become

* See Douglass' Hints on Missions.

the rule of every man's faith and the guide of every man's life. In the mean time, let its friends go on multiplying copies of the scriptures and scattering them over the earth. The principles of the Bible broadcast among the nations, are the seeds of their moral renovation,—the elements of their deliverance, from the dominion and the miseries of sin. They may seem lost for a season, buried beneath masses of ignorance and sottishness. But at the appointed time, the sunshine and the rain of heaven, the vivifying influence of the spirit, will descend upon the barren earth, and the seed of life will spring up, and moral verdure and beauty clothe all these regions of desolation and death. Then the Bible will be seen and felt to be the best gift of God to a guilty world ; and every man binding it to his heart, will be seen bowing before the God of the Bible, and singing in concert with all the dwellers on earth, " Alleluia ! Salvation ! The Lord God omnipotent reigneth !"

L E C T U R E

ON THE

PRINCIPLE OF ASSOCIATION,

AS GIVING DIGNITY TO THE CHRISTIAN CHARACTER.

BY REV. T. H. GALLAUDET.

LECTURE
ON THE
PRINCIPLE OF ASSOCIATION,

AS GIVING DIGNITY TO THE CHRISTIAN CHARACTER.

EVERY one is sensible, that our thoughts and feelings succeed each other, during our waking moments, in a constant train. There is no cessation. We must think and feel continually, with greater or less degrees of intensity.

Do our thoughts and feelings succeed each other *at random* ; or does experience enable us to determine, that there is an order of succession, and by what law this order is regulated ?

No one who has noticed, at all, the operations of his own mind, can have failed to observe, that certain thoughts and feelings, are usually followed by certain others, and that this happens, with such a degree of uniformity, as to enable us to anticipate it, just as we do the recurrence of events in the natural world, which are subject to general laws.

That general law of the mind, to which the succession of its thoughts, and feelings, is subject, is usually called *the association of ideas* ; and the principle of association is said to depend on resemblance, contrast, contiguity in time or place, and cause and effect.

I think of *one person*, and immediately of *another*, because there is a resemblance between them. I think of a *giant*, and then of a *dwarf*, because they are so strongly contrasted with each other. I think of the *loud ringing of the bell*, and the *cry of fire*, because they both have happened at the same time. I think of the *oak*, and of the *mansion* near it, because I have seen these objects contiguous to each other. I think of the *power of steam*, and of the *rapid motion of the steamboat*, because of the relation between them of cause and effect.

In the same way, our *feelings* are associated with each other, and with our thoughts also, and the law which regulates their succession, ought, more properly, to be called, *the association of ideas and emotions*.

This law of association is subject to various modifications. The progress of time modifies it. Thoughts and feelings associated together many years ago, (as a general fact,) do not recur to the mind, as often as those of a later date. Repetition modifies this law. The oftener certain thoughts and feelings are associated together in the mind, the greater is the probability of

their future recurrence. This law, too, is greatly affected by the perception of sensible objects. An object of sight, of hearing, of smell, of taste, or of touch, if formerly associated with any particular idea, or emotion, will, if again present to the senses, recall that idea, or emotion, with peculiar vividness. What a rush of thought and feeling enters the soul, when we stand on the spot, where we saw deposited the remains of a departed friend. It is *the sight* of the grave that affects us, so as no mere conception of it can do.

There is another very powerful cause which controls and modifies this law of association, and that is, the degree of interest which we feel in the objects associated, at the time when they are thus connected in the mind. Numberless associations of thought and feeling daily take place in our minds, and perish, never to be revived again, because, at the time of their existence, they excited no peculiar interest. On the contrary, such associations as are attended with this interest, or with any strong emotion, are likely to return again, with a frequency, and a vividness, in proportion to this interest, or emotion. How many objects will recall to those who saw him, when last in this country, the image of Lafayette ; and how glowing will this image be in the minds of the surviving few who shared with him the dangers, and partake with him the glory, of our national struggle for independence. These objects, and

the sight of this illustrious man, have already been once associated in their minds, with an intense interest, and the image revives again quickly and vividly at the presence of the object.

This general law of the association of *ideas and emotions*, subject to the modifications that I have mentioned, and, perhaps, to some others, acts, scarcely at all, under the direct control of the will; but, to a very great degree, in accordance with the purposes and desires of the soul, and especially, with *the leading purpose and desire*.

Let human glory be the leading purpose and desire of the soul, and almost every object of sense, or of intellect, will recall associations connected with the fancied enjoyments of this glory, or with the means of obtaining it. What thoughts and emotions filled the soul of Napoleon, when he read, while yet a youth, of Julius Cesar? Military power, armies, battles, victories, triumphs, a crown, an empire, dazzled his enchanted vision. His solitary musings, his prophetic fancies, his prospects, his plans, his conversation, and, I dare say, his very dreams, were crowded with the images of heroic enterprize,—of ambition panting for dominion and renown.

These associations constituted the greatest part, if not the whole, of his intellectual enjoyment, and tended powerfully to form and develop his deeply interesting character.

On the contrary, what entirely different associations of thought and feeling, must have been continually passing through the mind of the philanthropic Howard. *To do good*, was the governing purpose of his soul. "He visited all Europe," said the eloquent Burke, "not to survey the sumptuousness of palaces, or the stateliness of temples ; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art ; not to collect medals, or collate manuscripts ; but to dive into the depths of dungeons ; to plunge into the infection of hospitals ; to survey the mansions of sorrow and pain ; to take the gauge and dimensions of misery, depression, and contempt ; to remember the forgotten, to attend to the neglected ; to visit the forsaken ; to compare and collate the distresses of all men, in all countries. His plan was original ; as full of genius, as it was of humanity."

When Howard read of Julius Cesar, the principle of association did not operate in his mind, as in that of Napoleon. It did not operate by resemblance, but by *contrast*. Howard thought of power, but of a power far more noble and effectual than that of the sword,—the power of moral influence ; of conflicts—but of conflicts with oppression and cruelty ; of triumphs, over vice and wretchedness ; of victories, to succor the distressed ; of the empire of peace on earth and good will to men ; of a crown, of heavenly glory, and of imperishable lustre.

He lived, in a most remarkable manner, elevated above all the gratifications of sense. His associations of thought and feeling were the elements of his happiness ; and how pure and elevated that happiness must have been.

It seems, then, to be an important truth, that so far as we aim to have our happiness, in this world, derived from other sources than those of mere animal enjoyment, we are dependent, for a great amount of it, on our associations of thought and feeling ; that these associations, generally, take place in accordance with the prevailing desires and purposes of the soul, and of course, derive their character from the objects of pursuit, and of hope, to which these purposes and desires are directed. If these objects are worthy of the affections of a virtuous and elevated mind, such will be the character of the associations of that mind, and such the kind of happiness which it enjoys.

But if these objects of pursuit, and of hope, are low, degrading, vicious, the mind that directs its desires and purposes towards them, must of necessity have similar associations of thought and feeling, and enjoyments, if, indeed, they can be called by that name, of the most base and unworthy kind.

It follows, also, from what has been said, that those objects of time and sense with which we are daily conversant ; those occupations in which we are engaged ;

those duties which we are called upon to perform ; those innocent pleasures in which we are permitted to indulge ; those sufferings, difficulties, and trials, which we have to endure, become to us sources of happiness, on the one hand, or of wretchedness on the other, not so much from the immediate and direct effects which they produce upon us, as from the associations of thought and feeling with which they are connected. So far, then, as we aspire to enjoyments, not of an animal, but of an intellectual and moral kind, we have it in our power, (by the control that our desires and purposes have over our associations of thought and feeling,) to shed the freshness and brightness of some kind of mental imagery, (as our peculiar taste may be,) upon all the objects and pursuits which interest us, and to see reflected from all that is around us, as in the mirror of Nature itself, the splendid illusions of a poetical fancy, or the fairer and prophetic visions of heaven-born Hope.

I propose, in the remaining part of this lecture, to exemplify these truths, in their relation to that kind and degree of happiness, and to that elevation and dignity of character, which the objects of the Christian's faith and hope, have a direct and natural tendency to produce in him, in strict accordance with the known laws of the human mind, and more especially with that law of association, which we have been considering.

A great proportion of our pleasures, and pains, proceed,

either directly or indirectly, from these bodies which our souls inhabit. We all know, how dependent we are on the healthful state of our body, not only for those indescribable sensations of ease and comfort, of cheerfulness and buoyancy of feeling, which this healthful state affords, but also for the free and efficient exercise of our very intellectual and moral powers. The body, then, from this our intimate union with it, cannot but be to us an object of deep interest. We almost contract a sort of friendship for *the house* in which we have long lived, for *the room* which has been the peculiar scene of our joys and sorrows, for *the chair* in which we have set hour after hour, musing on the past, or planning for the future ; and who is there that does not part, with something more than a fancied regret, with *the very lamp* that has been the companion of his evening studies, or *the cane* that has attended him in his summer walks. Such is the power of association, deep, natural, universal. The same power of association leads me to regard *my body* with an intense interest ; for it has, indeed, been the intimate companion of my soul, and without which, as I am now constituted, my soul could not act or feel. My body is a part of myself, and how melancholy are many of the associations connected with it. How much it has added to the list of my sorrows and sufferings ! It is destined, too, to dissolution and decay ! Disease must prey upon it ; death triumph over it, and the inexorable grave claim it for its victim !

Philosophy cannot relieve the gloom of these melancholy associations. Can Christianity? Yes. Faith in Him who is the resurrection and the life, sheds a new and cheering light upon the tomb, and robs death of its sting, and the grave of its victory. What sublime and beautiful associations, it is the privilege of the Christian to cast round the frail and dying body, which, for a little season, his soul is destined to inhabit.

“There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

“There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

“So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.” “This corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O! death! where is thy sting! O! grave! where is thy victory! the sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.”

I was about to say that this passage is one of the sublimest flights of poetry on record ; for what is genuine poetry, but *the imagery of association* which the creative fancy sheds over the objects and scenes that are around us. What can Roman, or Grecian literature produce, to compare with this passage, on the awful subject of death and the grave ; awful, indeed, but for the light which dawns upon it from the word of God.

But this passage is full, too, of sound philosophy, and of most consoling truth. Its wonderful conceptions could never have entered the mind of an uninspired man. It stands, among the convincing internal evidences of the divine origin of the Scriptures. It stands, to point to the mere man of the world, and to the sceptical philosopher, a source of present, exquisite and elevated enjoyment, which the Christian alone possesses, in being able to redeem his sinful and dying body from the gloomy associations which death casts around it ;—to divest it of its sepulchral habiliments ; to disenthral it from its dismal charnel-house ; to clothe it with immortal health, and strength and beauty ; to adorn it with the robes of angelic purity, and grace ; to have it wing its way to Paradise, and there inhale delight at every breath of æmyreal air, and feel rapture at every spontaneous movement, and bliss unutterable at the sight of every heavenly vision, and the hearing of every

heavenly sound ; and thus become the ethereal organ of the soul's communion with God, and the spirits of the just made perfect, when that soul, like itself, shall be free from imperfection and sin, and endowed with capacities of action and of enjoyment, to render it vastly more superior to its new, and spiritual body, than even its present faculties render it to its earthly body.

May I not say, then, that *even in this life*, and on the strictest principles of the philosophy of the human mind, the Christian has a pure and elevated source of enjoyment, in the beautiful and sublime associations, which his faith enables him to cast round his frail and perishable body, which is peculiar to himself, and of which all others are deprived, who will not be partakers of his faith.

May I not add, too, that these associations are sources of something more than this pure and elevated enjoyment,—that they tend to raise the character of him who possesses them, to a higher degree of moral dignity and excellence.

This is true, on the ground that the general character of man is always materially affected by *the nature of his enjoyments*. If these enjoyments are gross and sensual, they will influence the whole mass of his desires, purposes, and habits, (and these constitute his character) ; if they are pure, intellectual, elevated, such will the man be. Here, as in the natural world, there

is a powerful action and reaction. Our character influences our choice of enjoyments ; and our enjoyments, again, help to form and establish our character.

Instead of seeking to gratify his sensual appetites, and thus to make his body the instrument of degrading his soul, he who strives for the mastery over it, and to bring it into subjection to the strictest rules of temperance and purity, and who casts around it those beautiful and sublime associations with which, we have seen, the Christian faith adorns and dignifies it, will surely, from the very power of these associations, find all his good resolutions strengthened ; the force of his bodily temptations weakened, and his earthly part thus becoming kindred to his spiritual, and, even now, anticipating its future glorious destiny, will both add a fresh lustre to his character, as an intellectual and religious being, and furnish him with new and exalted motives to sustain and improve this character.

Again, one of our purest and most exquisite sources of enjoyment, is the contemplation of the works of Nature. This, you know, has been the theme of poets and of philosophers, for ages. In the language of one whose refined and elevated soul drank deep at this perennial fountain of living waters—

“Oh ! how canst thou renounce the boundless store
Of charms which Nature to her votary yields ;
The warbling woodland, the resounding shore ;
The pomp of groves, and garniture of fields ;
All that the genial ray of morning gilds ;
And all that echoes to the song of even ;
All that the mountain's sheltering bosom shields ;
And all the dread magnificence of heaven ;
Oh ! how canst thou renounce, and hope to be forgiven.”

The pleasure which we derive from these objects of Nature, and, indeed, from all the objects of taste, and of the fine arts, depends almost entirely upon *the associations* with which these objects are accompanied in our minds.

These objects are but the mirrors which reflect the mental and moral imagery which our own imagination casts upon them. What this imagery is to be, as I have before observed, depends upon the peculiar character of each individual, upon his prevailing desires and purposes, and of course, upon the habits of association which those desires and purposes produce.

The painter will see in many of the human beings which pass before him, proportions, forms, colors, graces, beauties, that common observers know nothing of. These beings are to him, almost like his own canvass, the mere substance around which he clusters the associations of ideal perfection, which he has derived from the most finished models of his art.

The poet, too, what does he not see in the sights, and hear in the sounds, and breathe in the fragrance of universal nature. He sees the air, the earth, the waters, peopled with the imaginary deities of classical mythology, or with the fairy forms of his own creative fancy.

In the music of the grove, the rush of the waterfall, the roaring of the thunder, he hears unearthly sounds, voices, as if of the spirits of the departed, soothing, inspiring, elevating his soul, and calling him far away from these every-day scenes of common and grovelling humanity.

What is the foundation of these, and similar pleasures, which have claimed the admiration of genius and taste, through each succeeding age? Nothing else, truly, but the associations, intellectual and moral, which the mind itself casts over the various objects of sense which surround it.

Now what are the wild, and fantastic, and, in many cases, puerile and disgusting associations of heathen mythology, or those chaster and more tasteful ones of modern poesy, which those who regard not the *beautiful and sublime of Revelation*, would fain spread over the face of universal nature,—what are they, in comparison with those associations, with which the objects of the Christian's faith, enable him to invest all that meets his senses,—every sight that he sees,—every sound that he hears,—every odor that he inhales; and

give to all such a moral grandeur, and loveliness, that it seems as if his vision were not confined to this earthly sphere, but, stretching away, above this amphitheatre of terrestrial scenes, and beyond the illimitable expanse of those hosts of worlds, which almost dazzle and confound his imagination, rises to the very throne of the Almighty, the splendor of which illuminates and cheers the whole.

What is matter without mind? What are forms, and colors, and proportions, without those associations which are blended with them? What is there of the beautiful or sublime in the forms, and colors, and proportions, and sounds, and motions of inanimate objects, only so far as we consider them the emblems of some intellectual or moral qualities of the soul, or invest them with some of its attributes and characteristics.

Mind pants after mind, and seeks to find its own loveliness, or grandeur, in *all the objects* that come within its notice; in the modest violet, the blushing rose, the peaceful lake, the majestic oak, the awful cliff, the glorious sun.

Mind pants after mind,—and where can the immortal mind of man stop, till it communes with the infinite and eternal mind? In the objects and scenes of universal nature, shall it commune only with kindred human minds, or even with the brightest, fairest beings of ideal beauty and sublimity which the imagination of the

poet can create, and aspire not to a higher and holier communion with that Being who formed, sustains, and blesses the whole ; and of whose attributes and character, all that is lovely, and beautiful, and sublime in nature, is but the faint and imperfect image.

Let any one who would give the highest degree of refinement and dignity to his intellectual and moral pleasures, and elevate his own character as an intelligent being, weigh well the truths which we have just been considering ; and, while he seeks, in the works of nature which surround him, a never-failing source of pure and exquisite enjoyment, let him inquire, as a lover of sound philosophy, what associations the fictions of classical mythology, or of modern poesy,—what the sweetest, loftiest strains of Horace and Virgil, of Aken-side and Byron,—can produce, to bear a comparison, with those of the Word of the God of Nature ; with those which fall on the ravished ear, from the harp of inspired David, or of the almost inspired Cowper.

“ The heavens declare the glory of God, and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge.”—“ O Lord, my God, thou art very great : thou art clothed with honor and majesty. Who coverest thyself with light as with a garment ; who stretchest out the heavens like a curtain ; who layeth the beams of his chambers in the waters ; who maketh the clouds his chariot ; who walketh upon the wings of the wind.”

“ Acquaint thyself with God, if thou wouldst taste
His works. Admitted once to His embrace,
Thou shalt perceive, that thou wast blind before :
Thine eye shall be instructed, and thine heart,
Made pure, shall relish, with divine delight
Till then unfelt, what hands divine have wrought.
He who thus sees Him, or receives sublimed
New faculties, or learns, at least, t’ employ
More worthily the powers he owned before,—
Discerns in all things, what, with stupid gaze
Of ignorance, till then he overlook’d—
A ray of heavenly light, gilding all forms
Terrestrial, in the vast and the minute ;
The unambiguous footsteps of the God
Who gives its lustre to an insect’s wing,
And wheels His throne upon the rolling worlds.
He looks abroad into the varied field
Of nature, and, though poor perhaps compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His t’ enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say—‘ My Father made them all.’ ”

Again; consider the influence of this power of association over our occupations, duties, pleasures, sufferings, difficulties and trials.

This part of my subject is so extensive, and I have already occupied so much of your time, that I can only glance at a few particulars.

To be great in this world, is the lot of but few ; and among the truly great, it is the lot of still fewer, to have their attention continually directed to great objects alone. The learned, as well as the ignorant, the refined, as well as those of coarser mould, the king in his palace, as well as the peasant in his cottage, must take a part in the common-place business and drudgery of human life. We cannot live always in fairy land, and cheat mortality of its meanness, by our waking dreams, however bright and fair their illusions may be. Certain things must be seen, and done, in all their minute details of repeated and irksome sameness, day after day, or the wheels of human enterprise and action must stop, and our particular concerns stop with them ; however elevated and refined, the leading purposes of the soul may be ; however generous and noble its desires ; however grand the objects at which it aims, or however splendid the results which it hopes will arise from their accomplishment.

This it is which so often disgusts minds of peculiar sensibility and taste, or of heroic boldness and ardor, the imaginative, the enthusiastic, the aspiring, with the dull, and, in their estimation, degrading duties of common life ; or if they have but the means, and can command the services of others, they disdain to contaminate their sight and touch with what may reduce them to a level with their fellow-men.

But fortune is capricious ; or in more correct language, Providence is just. The trial must come. The sensitive delicacy of a fastidious taste must meet the coarse and revolting scenes, of labor, of sorrow, of suffering. Loss of property may produce the change, or loss of friends, or loss of health, or various other causes.

Under such circumstances, what a host of unpleasant and appalling associations crowd upon the soul ; *associations of contrast*, leading the individual to revolt, the more at his present condition, from the recollection of his past refined and intellectual enjoyments ; *associations of cause and effect*, leading him to fearful forebodings of the future, and anticipating, as the result of the present necessity of attention to such low and common-place objects, the complete prostration of all within him, which, in his estimation, constitutes the prerogative and glory of a great mind.

But let these common-place objects, in themselves however irksome, or tedious, or even, in some cases, revolting to a refined and delicate taste,—let them be invested with the associations of thought and feeling which the faith of the Christian permits him to shed around them, and what a new aspect do they assume. They become objects, not merely of an attention which an imperious necessity demands, but of that lively regard which the cheerful performance of duty, in obedience to

the will of God, inspires,—nay, of that deep and absorbing interest with which the Christian's future glorious prospects in Heaven illuminate them. A beam of light, as it were, from the throne of the Divine majesty, from the very presence of God, breaks through the clouds which overhang his path, and sheds around his most toilsome steps, and over all the objects of his way, the brightest colors. Hope, the sister of that Faith whose arm sustains and invigorates him in his journey to the skies, and of that Charity, or universal Love, whose smile refreshes and gladdens his breast,—Hope dips her pencil in the rainbow of promise, and scatters its brilliant and cheerful hues over all that surrounds him, and he can see nothing mean, or irksome, or revolting, in the path of duty, because every thing about that path reflects the light and the loveliness of heaven.

The Christian knows that this is a state of discipline, and that his Divine Master had to be “a man of sorrows and acquainted with grief,”—had to endure all those trials to which humanity is subject, before the consummation of his great work, and that these very trials were necessarily connected with this very consummation. He walks in the steps of his Master. He knows, that his trials however great; his self-denial however severe; his duties however repugnant to mere refinement of taste, or humbling to the aspirations of a great and expanding mind; are all parts, and necessary parts, of

his state of probation here below,—that they furnish the lessons which he must learn, the tasks which he must perform, and the means of acquiring those principles and habits of action which he must possess, before his education in this lower school of Providence is completed, and himself prepared to enter upon the higher employments of the heavenly state: What consoling and elevating associations of thought and feeling do prospects like these enable the Christian to shed over objects and scenes, which to other minds are marked with irksomeness and degradation.

On the other hand, how does the faith of the Christian enable him to invest all his enjoyments and occupations, his actions and pursuits, his enterprises and projects, which are in themselves of a refined and elevated kind, with associations of thought and emotion, which give to them all a more exquisite refinement, a more noble elevation.

The very food of which he partakes, is eaten with a richer zest, and the mere animal gratification which it affords, is heightened and dignified, by the consideration that the sustenance which thus invigorates his body, is to prepare that body, as the dwelling-place of his immortal soul, the better to become the active and efficient instrument of the operations of that soul, in serving his God, and in doing good to his fellow men.

In the enjoyments of domestic life, what cheering and sublime associations of thought and feeling cluster round the endearments and the duties of the family circle. Here the Christian sees a group of immortal beings, to whom he now sustains the most intimate relations, and, on that account, calling forth the tenderest sympathies, and purest love. But these relations end not with this life ; they exist beyond the grave ;—they stretch into eternity, and in view of the scenes of this eternity, they expand into the relations which each will then sustain to their common Heavenly Father, to each other, and to the beings of the future world ; relations,—of the refinements, the pleasures, the grandeur of which, we can now form but the most imperfect conception.

The light of the infant's eye, dearer to the mother's sight, than the costliest gem which sparkles in a monarch's crown, is but the beaming forth of that immortal spirit which she hopes yet to cultivate, and expand, and prepare, under the blessing of God, to become a jewel of imperishable lustre in the diadem of its Redeemer. The smile which plays around its face, and greets her own so tenderly, is but the happy going forth of the same spirit ; a happiness which, in this its gentler development, she hopes and trusts, is but the pledge of that fuller expansion which, in heaven, will be consummated in bliss unutterable.

And so I might go on, and show the ennobling and happifying influence of those associations of thought and feeling which the Christian's faith affords, upon all those higher and nobler objects of interest and pursuit, which engage the attention, and call forth the exertions, of the greatest human minds.

Suppose the mind of one of our most distinguished statesmen, to be under the controlling influence of the Christian's faith, to be actuated by the motives which this faith inspires, and to teem with those associations of thought and feeling, which the objects of this faith afford. He is a *Christian patriot* ; and in all the laborious duties of his official stations ; in all his counsels with kindred souls ; in all his plans of reform and improvement, the future moral and religious, as well as political, aspects of his beloved country, pass before his mind, and glow in his imagination, with all that vividness and beauty which his own creative fancy, in the light of the promises of Revelation, sheds around them. His grandest projects, and his mightiest efforts, with their most splendid results, rise in his estimation to still higher degrees of grandeur and sublimity, because they are but the preparatory steps for making this his beloved country, become, to the millions and millions of people who are yet destined to inhabit it, *the great entrance way* to that holier and happier country, where Jehovah, in the person of his Son, will manifest his glory, and his empire be one of universal peace and love.

He seeks the honor of his nation, but his estimate of this honor is made with reference to distant times and ages, when the records of history shall breathe the same spirit as the records of Revelation, and the admiration of mankind be directed to the heroes who have been great in *doing good*, and to the nations that have been the benefactors of mankind ; and he seeks to prepare the way, in the very discharge of his political duties, to have his beloved country distinguished as the instrument, in the hand of the King of kings, of diffusing the blessings of civilization, of freedom, and of Christianity, throughout the world.

He is a *Christian statesman* ; and he anticipates the day when the principles which he recognizes, and the measures which he advocates, based on the eternal foundation of truth and justice ; imbued with the spirit of the gospel ; acknowledging the paramount obligation of loving our neighbors as ourselves, and of doing to others as we would have others do to us ; breathing peace on earth and good will to men ; when these principles shall regulate the intercourse of nations ; and the universal adoption of these measures shall bind all men together in one brotherhood of affection : when they shall acknowledge God as their common father ; his Son, as their only Saviour and Lord ; living to do good to each other, as members of one great family ; and inspired by the same hopes of immortality, as fellow

heirs of a common inheritance, which is incorruptible, undefiled, and that fadeth not away.

Such are the associations of thought and feeling which it is the privilege of the Christian statesman, to cast around all his occupations and projects. As a *patriot*, he would so conduct the internal affairs of his country, in the spirit, and with the motives of the Gospel, as to produce its best, its permanent prosperity. As a *philanthropist*, he would so manage its external relations, in the same spirit, and with the same motives, that it may contribute, as one portion of the great human family, to the peace and happiness of the whole.

Revelation assures him that the basis of these sublime associations rests on the promise of Jehovah. He delights in them ; he blends them with all his arduous duties and perplexities ; and they shed over all the movements of the political world in which he lives and acts, a *moral grandeur*, as much superior to that which the loftiest associations of thought and feeling, among the statesmen and heroes of heathen antiquity could cast over *their* political movements, as the objects of the Christian's faith and hope, are superior to those of the worshippers of the gods, in ancient Greece and Rome.

Thus we have seen, that the great amount, almost the whole, of our intellectual and moral pleasures, *even in this world*, depends upon our habitual associations of thought and feeling, which cluster round the objects

with which we are daily conversant. These associations depend upon the nature of our desires and purposes, and these again are determined by the character of the objects to which our desires and purposes are directed.

To what objects are our prevailing desires and purposes directed ? A question, in the solution of which, not only as immortal and accountable beings, but as rational agents, seeking to find the highest happiness, of which our nature is susceptible, even in this life, we are most deeply interested.

L E C T U R E

ON THE

TEMPORAL BENEFITS OF THE SABBATH.

BY REV. HORACE HOOKER.

LECTURE

ON THE

TEMPORAL BENEFITS OF THE SABBATH.

ONE of the most striking characteristics of the divine operations, is the accomplishment of great effects by means apparently simple and insignificant. The institution of the Sabbath bears this mark of a divine origin as distinctly as any of the laws of the natural world. And yet, after the experience of nearly six thousand years, there are not a few, even in Christian lands, who feel as if it matters little whether the Sabbath is profaned or kept sacred ; who would, rather from a regard to decency and education, than because any great consequence is attached to the institution, pay an outward respect to the Sabbath. They see not what wonderful influence on the condition of men, resting one day in seven can exert. A thing so simple, surely cannot, as they conceive, make much difference in human affairs,

Another consideration would lead us to ascribe the institution of the Sabbath to a divine origin. If, one day in seven, the restless deep were invariably calm ; if, one day in seven, it owned not the influences of the sun, nor raised its tides at the bidding of the moon ; if, one day in seven, no wind ruffled its surface, and no wave rippled along its shore, we should not hesitate to ascribe it to the ordinance of heaven. And who, but God, could say to the tide of worldliness, setting in with full flood upon the human race, when it reaches the boundary of the seventh day—"Hitherto shalt thou come, but no further ; and here shall thy proud waves be stayed ?" Would avarice voluntarily cease to count his gold, and break off from the pursuit of wealth, one day in seven ? Would the tyrant unloose the yoke from his slaves, and bid them rest from their labors, one day in seven ? Would the oppressor raise his heavy hand from the feeble, and tell them to cease their sighing and dry their tears, one day in seven ? The Sabbath was *made for man*, but most evidently *man never made it*. There is not benevolence,—there is not disinterestedness,—there is not wisdom enough in his bosom, to originate the Sabbath. It bears the marks of divinity ; it most manifestly came down from above. Man, after all the blessings which the Sabbath bestows, says often, "Away with it from the earth ;" and he would never have voluntarily surrendered himself to its

dominion, one seventh portion of his life. The Sabbath, then, by the very fact of its existence, testifies to a divine origin ; and is an evidence which I know not how to refute, that “ verily there is a God who judgeth in the earth.”

When we open the volume of inspiration, our theory of the divine origin of the Sabbath is fully established. It finds an early place on the sacred record ; and the arrangement of the skilful and mighty Architect, by which six days were spent in rearing and adorning and furnishing our world, was evidently adopted in reference to the consecration of one day in seven for the Sabbath. “ And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made.” With the institution of marriage, the institution of the Sabbath stands pre-eminent, as dating its origin before the earth was marred by sin, and the beauty and the glory had fled. It has flowed down to our age, a broad and peaceful river, fertilizing wherever it rolls its waters, and drawing its sources from the Paradise of God, and from beneath the branches of the tree of life.

Were the *occasion* as proper as the *place*, it would delight the speaker to dwell on the influences of the

Sabbath in preparing men for heaven. But I forbear, and with the remark that like godliness, of which it is the great promoter, the Sabbath has the promise of the life that now is, as well as of that which is to come, I turn to attempt an illustration of its

TEMPORAL BENEFITS.

These benefits are either *Physical, Intellectual, or Civil.*

1. I begin with *the Physical benefits of the Sabbath*—by which I intend the influence of the Sabbath on the body.

The primitive idea of the Sabbath is *rest from labor*. Thus at its institution it is said, “God rested from all his work which he had made”—and this is given as a reason for appointing a Sabbath, *or rest*, for man.

Mere spirit, so far as our knowledge extends, needs no rest. We speak indeed of the flagging of mind—of the weariness of mind—of the exhaustion of mind;—but this flagging, this weariness, this exhaustion of the mind results, as we suppose, from its connexion with the body. The organs of the body through which it acts, flag, grow weary, are exhausted,—and the effect is felt by the mind. We need rest because we are compounded of matter and spirit. He who made man, was aware of the influence of matter on mind, and provided for all the exigencies of the case. A sort of minor Sabbath was appointed for the repose of the body, every day. Al-

most all the organs by which the various functions of the body are performed, sleep some time during the twenty-four hours. All the organs, indeed, unless we except those whose unremitted labor is necessary for the preservation of life, have their daily periods of repose. Man must respire, to live—and the blood must circulate or he will die. And the organs that perform these functions, must be continually on the alert. It is supposed by physiologists that the different muscles of the body, relax or sleep, some sooner and some later than the others. When only a part are relaxed or cease to act, then we enjoy only partial sleep. When they are all relaxed or cease action, at the same time, this constitutes general sleep. By artificial, external stimulants, or by powerful mental excitement, the organs of the body can be made to prolong their period of action—to put off their period of repose. But there are limits even to this, and it cannot be done without a reaction. The laws which God has stamped upon our physical nature, cannot be violated without incurring a penalty.—He who often disregards that *minor* Sabbath to which every twenty-four hours the organs of the body have a right, will certainly pay the forfeit.

But in addition to this daily rest, it seems that the Maker of the mind and body knew further repose was necessary. He therefore devoted to this purpose, or at least to cessation from ordinary and unnecessary labors,

one day in seven. And I apprehend exact and extended observation would show, that this rest of the organs of the body from excessive toil, one day in seven, is as necessary for the highest health and the most vigorous exercise of the physical powers, as their daily repose is. The effect of violating this law may not be so soon perceptible—it may not be so immediately hurtful—it may not be so injurious to the body, and yet it may be as real as the effect of violating that law which demands daily repose. From the multitude of causes which may conspire to produce any given effect, it will always be difficult to determine, with precision, the influence of the violation of the Sabbath on the physical powers. We may ascribe the effects of other causes to violations of the Sabbath, and the effects of violating the Sabbath to other causes. But unless the Sabbath is necessary for the repose of the physical powers—unless some rest is needed by these powers in addition to that which, in ordinary circumstances, they enjoy daily, why did the divine command include *beasts* that labor, as well as men? “Thou shalt not do any work—thou—nor *thy cattle*.” The moral and intellectual benefits of the Sabbath can be enjoyed only by moral agents;—bodily repose, then, is the only possible reason why a Sabbath was secured to *beasts* that labor. The necessity for this is found in the laws which regulate their physical nature—as facts which I need not here adduce, plainly show.

The laws which regulate the physical powers of man, require the same repose. I might appeal to individual facts, but as some may regard these as inconclusive, I will limit myself to evidence of a more general nature. "Writers on slavery say that the incessant toil to which slaves are driven, especially in the West Indies, by being compelled to labor on the Sabbath for their own support, after having labored all the other six days for their masters, is the occasion of their short lives and feeble health, even in a climate which is decidedly favorable to them." I find it stated that "It was ascertained in France, by experiment, that the labor of nine days, instead of six, increased the exhaustion of man, and diminished the aggregate amount of labor." This is an important fact in its bearings on the physical influences of the Sabbath. That nation, it will be remembered, during the revolution near the close of the last century, discarded the Christian Sabbath, and divided the week into decades. Of course, men would labor nine days instead of six, before the Sabbath intervened to refresh their weary powers. The experiment will probably never be tried on a larger scale, or in circumstances which will promise a fairer result. In the case before us, a nation of about 30,000,000 made the experiment, and the result is stated to be, that resting one day in ten instead of one day in seven, increased the exhaustion of the body, and diminished the amount of labor. This is

just what might have been predicted from the divine limitation of rest to one day in seven. "God has set bounds to muscular effort, which it cannot pass," and the ordinance of heaven will maintain its place, however men may vary their institutions and legislate away the Sabbath. In the experiment of infidel and revolutionary France, we have evidence which must convince the incredulous, that all taxation of the physical powers beyond the demands of the six successive days which God has allotted to labor, ends in nervous prostration and in a diminution of human strength.

The distinguished Dr. Rush remarks, "If there were no hereafter, individuals and societies would be great gainers by attending public worship every Sunday.—*Rest from labor in the house of God winds up the machine of both soul and body, better than any thing else, and thereby invigorates it for the labors and duties of the ensuing week.*"—Dr. Spurzheim, in a work published since his death, remarks, "*The cessation of labor one day in seven, contributes to the preservation of health, and to the restoration of the bodily powers.*"—"In addition to the nightly intervention of sleep," says the **North American Review**, "the preservation of a sound, healthy, active and cheerful condition of our nature, requires an occasional suspension of labor for longer periods; and it was, doubtless, in the kind view of *accommodating his commands to the constitution*

which he had given us, that the Creator prescribed the observance of a weekly day of rest."

The testimony of Dr. Farre, an eminent physician of London, given, a few months ago, before a committee of the British House of Commons charged with enquiring into the observance of the Sabbath, is very explicit on its physical influences. Some of the most distinguished members of Parliament were on the committee, and the examination was extremely thorough. Dr. F. has practised as a physician between thirty and forty years.

The committee enquire, "Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest during that time?" "I have. I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuse. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense, it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the ques-

tion, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life, and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well-being. *Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system*

is not so immediately apparent as it is in the brute ; but in the long run he breaks down more suddenly : it abridges the length of his life and that vigor of his old age, which (as to mere animal power) ought to be the object of his preservation. I consider therefore, that, in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty."

In another part of his examination the committee say, "Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, you recommend them to abstain on the seventh, and in the course of life they would gain by it?" He replies, "Assuredly they would, by giving to their bodies the repose, and to their minds the change of ideas suited to the day, for which it was appointed by unerring wisdom."

Dr. F. further states, that he finds it necessary to his own well-being to abridge labor on the Sabbath to what is actually necessary ; that he has frequently observed the premature death of medical men from *continued exertion* ; that he has seen many clergymen destroyed by their duties on the Sabbath ; and that it forms a continual prescription of his, to advise "the

clergyman, in lieu of the Sabbath, to rest one day in the week."

It has been objected to this claim for the foundation of the law of the Sabbath in our physical nature, that men would not need the repose of the Sabbath, if they conformed to the laws which regulate their bodily and mental faculties. It is said to be from a violation of these laws that more rest is required than is furnished by the natural relaxation of the bodily organs. And in proof, the case of beasts, and birds and insects, that have no Sabbath, and need none, is adduced. We might reply, that some beasts and birds and insects are inactive during a considerable portion of the year, and of course here is a compensation for rest one day in seven. The bee labors hard during summer, and so does the ant; but winter brings them a season of repose. A better reply, however, and one which, in connexion with the preceding, goes the whole length of the case, is, that man has powers to which beasts and birds and insects do not even approach. He has faculties and desires that impel him to action, which, without intervening rest, his body could not long endure. He combats with hunger, and with cold, and with watchfulness, and with fatigue, in pressing forward to the attainment of his wishes. Beasts, and birds, and insects, on the other hand, are moved only by the wants of their physical nature. In their case, one law balances another.

When hungry or thirsty, they make the efforts necessary for present relief, if nature does not, with louder tone, demand rest. These tenants of the wilds and of the clouds, that have neither store-house nor barn, are not tormented to fatal efforts by the love of gain, or by the fear of future penury. The midnight vigils of the miser, watching his heaps of gold, and of the politician, weaving his artful intrigues, exhaust not the beasts of the field and the fowls of the air. Their case, therefore, has no analogy to that of man.

The objector further says, that, in a savage state, men need no more rest than is furnished by the natural relaxation of the bodily organs from action ; and this shows that the law of the Sabbath is not founded in our physical constitution.' But we reply, that it is evident, beyond a doubt, that the Maker of man destined him for a state of civilized society and refinement. This is required for the perfect developement of his powers. We can argue, therefore, no more conclusively from the wants of man in a savage state, than from the wants of wild beasts, what he requires for the vigorous action of his system in the excitements of intellectual and refined life. This is the state for which he is most manifestly designed ; this is the state to which it is his duty to aspire ; and this is the state to which he is most certainly tending. It is, therefore, proper to term the law of the Sabbath, which experiment shows to be essential to the

healthy action of his system, in this state, *a law of his physical nature*.

The principle for which I here contend, is not, then, a theological dogma—nor a visionary hypothesis—nor a wild conjecture ;—it stands on the solid ground of experiment ; it rests on the same foundation as the principles of Chemistry and Natural Philosophy—the firm basis of an induction of facts. You might as rationally expect to come forth, harmless, from the heat of a glowing furnace, as habitually to ply your ordinary labors on the Sabbath without hurt. The injury is as sure, though I do not say it is as speedy. And from this very circumstance, some may be incredulous in regard to this part of the subject. Because the punishment and the offence are not coeval, some may feel that the penalty either does not exist, or will never be executed. But men violate *other* laws of their physical nature with present impunity. The firm constitution of the glutton or the wine-bibber may for years resist, and resist with apparent success, the baneful influence of an indulgence of appetite. They may feel as high in health and as vigorous in intellect as their more temperate neighbors ; and may laugh at dietetics and ridicule the laws of sobriety. But soon or late they will find it is no safer to violate the laws of our physical than of our moral nature. Retribution may come tardy—it may come noiseless—but come it will ; and the glutton, and the

drunkard, and the Sabbath-breaker with them, will know by their own bitter experience, that though it has "a foot of velvet," it has also "a hand of steel."

And may I be indulged in another remark, which grows directly out of this view of the subject. *Nothing is gained by the man who habitually works on the Sabbath.* He may, if that is any privilege, labor fifty-two days in a year more than his neighbor, who obeys the dictates of his physical nature—to say nothing of the divine command. But he will accomplish no more than his neighbor. What he gains in time he will lose in vigor; and if the providence of the God of the Sabbath should not directly blast his efforts, the law of his physical nature would render his labor on that day worse than useless. He would, literally, "weary himself for very vanity." "We have no hesitation," remarks the North American Review, in reference to the Sabbath, "in saying that we believe labor becomes *more* instead of *less* productive, by an occasional suspension."

Is it then a hardship, or is it not, for men to rest from their toils—to retire from their farms—to shut up their stores and their shops one day in seven? Suppose it could be announced from the skies, that the Moral Governor of the world, in compassion to his subjects, would provide as well for those who should labor only five days in the week, as for those who labor six, would

it be thought a hardship not to work six days instead of five? Who loves labor, for its own sake, so well as to pursue his toils when nothing is to be gained by it? But the case of the Sabbath is even stronger than this, if the principle which I have advanced is correct, for *nothing is gained*, but *something is lost*, by not yielding to the demands of our physical nature, which requires rest from our *ordinary* occupations on the Sabbath.

I cannot forbear to remark, again, that the Sabbath is, emphatically, the *working man's friend*. The rich might contrive to get along comfortably without the Sabbath, so far as respects its physical influences. Their muscles and sinews and intellect are not exhausted by incessant labor, during the six days, and they could better dispense with the repose which the Sabbath brings to the weary. Were the Sabbath to be blotted out of existence, they might easily secure, on other days, that cessation from labor which the Sabbath now affords. But blot out the Sabbath, and when shall the poor cease from their labors? Never. Life would be one endless round of toil, from which the wretched might be glad to escape even through the gates of annihilation. The working man—whether he works with his hands or with his mind—who despises the Sabbath, who tramples on its requirements, is guilty of a suicidal act. He casts away his fairest inheritance.

Let the luxurious, who are tired of inaction, and melancholy for want of employment, think the Sabbath an insupportable weariness ; but let the working man know his own interest, and regard his own interest, too well to part with his birthright only with his life. The Sabbath bears in its hands blessings for laborers, for the loss of which nothing on earth can compensate. In vain they gather around the constitution of their country, and with their own bodies form a living barrier between it and the machinations of demagogues, or the force of despots, if they yield up that Magna Charta of their rights which was given to our first father, when he stood forth in innocence amid the freshness and beauty of a new-born world.*

2. I pass now to the *INTELLECTUAL benefits of the Sabbath.*

By this I intend that influence which the *rest* of the Sabbath, with its appropriate duties, has on the *operations of the mind.*

* The very heathen observed the Sabbath. Hesiod says, "The seventh day is holy." "Homer and Callimachus give it the same title." Porphyry, a bitter enemy of Christianity, says—"The Phenicians consecrated one day in seven as holy." Lucian, who sneered at all religion, says—"The seventh day is given to school boys as a holy day." Josephus says, "No city of Greeks or barbarians can be found, which does not acknowledge a seventh-day's rest from labor."—Vide Dwight's Theology, vol. iv. p. 45, and Gurney on the Sabbath, chap. i. We doubt not that this observance of the seventh day came down by tradition from Noah, and they probably continued it without any regard to its moral uses, though they may possibly have had some faint conception of its physical benefits.

The mind, from its connexion with the body, needs its periods of relaxation. This is a truth known to every one. It is implied in the arrangements made for securing periods of repose, in schools of almost every grade. In our Colleges and Universities, from one quarter to one sixth of the year is given up to vacations. Experience has proved that students cannot, with profit, press forward in their literary race, without more rest than is obtained from nightly slumbers, and even from the Sabbath. The mind, if urged to long continued and close thought, sometimes loses its tone ;—the balance among its powers is destroyed, the judgment is impaired, and imagination gains the ascendancy. The editor of the *Journal of Health* remarks, that “ During the period of study and mental exertion generally, the brain is the part excited ; blood flows to it with greater rapidity, and in larger quantity than before. There is increase of heat in the part, often a sense of fulness in it. Prolonged thought, or indulgence in powerful mental emotions, beyond due limits, fatigues the brain ; and if rest be denied, inflames it ; makes it a permanent centre for afflux of blood ; and the individual is tormented with continued wakefulness, spectral illusions, hallucinations, delirium, and even confirmed madness.” Like a machine that by incessant and violent motion bursts out into a spontaneous flame, the mind, overwrought, acquires an accelerated action which is the forerunner of

a giving way of its powers. "Beattie, after completing his Essay on Truth, from a sort of 'intellectual orgasm,' consequent on his efforts of mind, declared that he dared not read it over."

Nor does only the student experience this effect of unremitted thought. The man of business, whose plans for wealth—and the man of honor, whose plans for office, engross the mind no less than literature and science, experience the same. Let the man of business fasten his mind on the accomplishment of some plan for increasing his estate—let him revolve it from day to day—let him dwell on it from morning to night, and from night to morning, without the intervening repose of the Sabbath, and he will at length attach a fictitious importance to it, which amounts to an aberration of the intellect, and is in fact partial insanity. His judgment will be warped—and it will be well for him if speculations, which he would once have readily seen to be extravagant, and which his friends now see to be such, are not the result. If the causes which conspire to bring ruin on men could be fully unfolded, this would, probably, be found to be one of no slight influence. An object looked at long from the same point of view, and without interruption, swells to an incredible, and, sometimes, ludicrous magnitude.

This principle, I believe, will partially account for some facts which many almost ascribe to a direct divine

agency in protecting the Sabbath, and blessing those who observe it. The remark of Judge Hale, so well known and so often quoted, may be in part explained on this principle. "I have often found," says he, "by a strict and diligent observation, that a due observing the duty of the Lord's day, hath ever joined with it a blessing on the rest of my time ; and the week that hath been so begun, hath been blessed and prosperous to me." He says, further, that he never prospered in business undertaken on the Sabbath, or made the subject of forecast or design on that day.

There needs no miracle to account for this result. When Judge Hale had refreshed his mind by the rest of the Sabbath, and by engaging, as he did, with holy satisfaction in its delightful duties, he came to his business, on Monday, with well balanced and recruited powers. He took a new view of his employments, and in this way corrected any previous mistake or miscalculation. The overgrown idea which had possession of his mind, was reduced to its natural size, and exerted on his judgment but its proper influence ; and his decisions and his plans, conforming to the truth, of course were approved and successful. So on the other hand, the very state of mind which could lead such a man as Judge Hale, one so conscientious, so observant of the Sabbath, to ponder on unsuitable subjects, and on worldly business, on that day, is evidence that these

subjects and this business were exerting over him an influence which their importance did not merit. His mind was not conformed to the reality of things, and judgments and plans resulting from such a state of the intellect, might be expected to be defective and to fail.

Another fact which is mentioned on good authority, is familiar to most of you. "A merchant of very high standing in New-York, stated to a gentleman of distinction in New-Haven, that he had particularly noticed that those merchants in New-York, who had kept their counting-rooms open on the Sabbath, during his residence there—twenty-five years—had failed without an exception." Now may we not account for this, in part, on the principle suggested above? By dwelling on their business continually—by depriving themselves of the repose of the Sabbath, may they not have entered into rash speculations, through an aberration of their judgment caused by keeping certain projects and objects too long before the mind?

Almost every one knows the effect of a short journey on the views which we habitually take of our business. We look back, from a distance, and find that to some things we have given far too large a place in our thoughts and in our hearts. We correct our false estimates, and return to our posts with rectified judgment, as well as renovated health. He must have little reflection, or more mental strength than falls to the lot of the mass

of men, who does not, by a short interruption of his business, detect miscalculations arising from an undue magnifying of things continually before his mind.

The Sabbath has a similar effect in clearing away the mists which blind our judgment ; and we shall never know, in this world, from how many foolish and ruinous plans we have escaped through its influence. Mere cessation from our usual employments will not, indeed, accomplish all this. The ledger may be closed ; the client be dismissed ; the scientific tome be laid aside ; while the heart still "goeth after its covetousness," and the soul wearies itself even on the day of rest. The current of earthly schemes and cares must be checked ; the chain of worldly associations be broken ; or, as to intellectual benefits, the Sabbath comes and goes in vain. The power to check this current, to break this chain, belongs chiefly to the sublime and momentous realities of eternity. They disenchant the heart, as nothing else can, of the spirit of gain and of ambition. They drive the "strong man armed" from his castle, and give to the captive prisoner a momentary respite. Were death, then, an endless sleep—were the objects of revelation, which seize with so powerful a grasp on the heart and conscience, only the visions of fancy, by neglecting the sanctuary we should lose half the intellectual refreshment of the Sabbath.

But there are cases which show still more conclusive-

ly the absolute necessity of mental relaxation on the Sabbath, especially on the part of those whose minds are severely taxed by the duties of either professional or public life. One of the most striking is the case of the late Marquis of Londonderry, the Prime Minister of Great-Britain. It is stated in the Christian Observer, that he allowed not himself the repose of the Sabbath ; that he did not withdraw his mind from his official business and cares on that day. Overcome by the incessant burden, and the perplexities and responsibilities of his elevated station, he put an end to his life in what was thought to be a state of mental derangement. He took on himself a load which God never lays on his creatures, and the apparent consequence was, that he sank under the weight. Dr. Farre, in the examination from which we have already quoted, says, "The working of the mind in one continued train of thought, is destructive of life in the most distinguished class of society—and senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

These principles are applicable at all times and in all countries—but especially are they applicable to our own time and country. The present is an age of excitement, and our own country seems to be the very fountain-head of it. Every thing in our situation and in our circumstances combines to wake up excitement. Wealth with

us stands in the place of rank, and birth, and merit, and talents. Hence the intensity of desire manifested in its acquisition. Political parties are rife, and the state of our civil affairs often calls forth the deepest anxiety of the heart. Canals, and rail-roads, and steam-boats are concentrating the different parts of the country, and stimulating every power of body and mind to the highest pitch. Where, then, is the sedative influence of the Sabbath more needed than in the United States? Where its holy calm more desirable than with us?—Not here and there one is under the influence of excitement—were it so, we could better spare the Sabbath. Nor is the excitement found only in accumulating means of moral and intellectual improvement. It lurks in the haste to be rich; in the desire to gain office; in the disappointed hope of the heart; in the anxiety which watches over favorite plans in progress of execution; in the thousand risks to which business exposes, and in the ten thousand afflictions “which flesh is heir to.” These rush through the soul like a wild tornado. The excitement from books, and from the means of moral and intellectual improvement, are to these only the soft whisperings of the summer zephyr. Do what else we will, we must change the whole face of our country, check the whole current of business, and transform the whole genius and spirit of our countrymen, before we can perceptibly diminish the prevailing excitement.—

The returning Sabbath, in a measure, breaks its force, and strengthens men to resist its influence. Discard the Sabbath, and the human mind, left to bear up against the ever-swelling tide of business and care and discouragement, may swing from its moorings, and dash against the rocks of despair.—An alarming increase of insanity and suicide might follow here, as in France, when during the revolution the excitements were intense, and the Sabbath almost forgotten.

3. As proposed, I proceed to remark on the *civil benefits of the Sabbath*.

Thus far I have regarded the Sabbath chiefly *as a day of rest*—as *a repose from the cares and perplexities and labors of life*. We are now to consider it in connexion with those duties and institutions and influences which are related to it. Whether we view the Sabbath as instituted by God, or as adopted by man, important duties have been ingrafted into this day of rest. It is the foundation on which is erected moral machinery of immense power. The worship of God, public and private instruction, religious reading and meditation, are so closely interwoven with the Sabbath, that we scarcely know how to separate between them. And unless we take these various duties and institutions, and influences into the account, we shall fail in fairly estimating its civil benefits. It is not a Sabbath devoted to labor—if this not a solecism ;—nor a Sabbath de-

voted to dissipation ;—nor yet a Sabbath devoted to mere amusement, for the importance of which I plead. The first, labor, is against the law of God as laid down *in his holy word*, and as written on the *physical constitution of man*. The second, dissipation, is equally against the command of God and our physical nature. It were better to have no Sabbath ; to toil on through life without any respite, than to devote that day to excesses which waste the energies of body and mind. Many in our large cities spend the Sabbath in vicious indulgences, and return to their employments exhausted and enfeebled, rather than invigorated, by the Sabbath. “Blue Monday” with such not only testifies to present want of refreshment from the Sabbath, but predicts a broken constitution, ruined hopes and an early grave.* A Sabbath spent in amusement will refresh the soul far less than one spent in the cheerful and inspiring exercises of the house of God, and in the grateful quiet of

* A large part of this dissipation on the Sabbath arises from paying laborers their wages for the week, on Saturday night. A change in the time of payment to Friday or Monday—better to the latter, would, to a great extent, remedy the evil. The experiment has been tried with success, both in this country and in England. “A Society has been formed in London, for the suppression of Sunday trading. They have collected some facts to show the expediency of paying workmen on Friday instead of Saturday. In one of the largest ship-building establishments on the river Thames, where from 500 to 1000 men are employed, the practice of paying wages on Friday has been adopted for some years with good effect.” It is much to be desired that this custom should be universally adopted.

the domestic circle. Beside, Sabbaths spent in amusement prepare the way for Sabbaths spent in dissipation and sin. And, as Dr. Rush remarks, "Amusements of every kind, on Sundays, beget habits of idleness and a love of pleasure, which extend their influence to every day of the week."

Such an observance of the Sabbath as I here contend for, *adds an immense amount to the intelligence of the community*. I do not mean, to their *knowledge*, merely, but to their *acuteness* and *power of reasoning*.

Any one can readily see the difference which devoting several hours, one day in seven, to reading and reflection, will make in the mind of an individual who lives to the age of forty or fifty. I need not dwell on this point—it is self-evident.

The science of Theology embraces a wide range of subjects—and one cannot attend on the ministry of a scribe well instructed, without learning much to aid in the regulation of his life, and in the expansion of his intellect. The habit of listening to logical and well-digested discourses, has a powerful influence on the faculty of reasoning. The Athenians, who were daily addressed by the most argumentative and logical orators that ever lived, became, as a body, the acutest people at that time on the face of the earth. It is a fact which the observing have long known, that the tastes and the intellectual habits of a people, often resemble those of their pastor.

This resemblance will be greater or less according to his talents and acquisitions. It will be modified, also, by the abundance or scarcity of other instruction, and other means of information. Yet, after every deduction, it will not be small in any case, where a powerful mind has the opportunity, for years, to mould and form other susceptible and docile minds. We have been told, and we can easily believe it, that in a certain section of our country where the institutions of the gospel have not been regularly enjoyed, for a long period, the inhabitants can be distinguished from those of the surrounding region, by their very pronunciation and modes of speech. We boast of our free schools, to which the poor have access without any, or with very little, expense. But the Sabbath, in connexion with public worship and religious instruction, presents a free school for the poor, where, almost gratuitously, they can obtain, not merely for a short season in their childhood, but through all their days, knowledge which concerns them as much, even for this world, as what they learn in common schools.

And I must reckon among the means of diffusing knowledge and cultivating the intellect, which the Sabbath now offers, the instructions of the Sabbath school and Bible class. Leaving out of the account all regard for the future world, and all influence on the heart, the Sabbath, through the medium of its schools, does

enough in awakening intellect and communicating knowledge, to compensate for the suspension of business on that day. The Bible, which is the principal study in these schools, is connected with almost every branch of knowledge. In order to understand it, we need to be familiar with history, chronology, geography, the manners of ancient nations and their customs, both as to the arts of war and the arts of peace, in public and in domestic life. And it cannot be doubted, that under the instruction of a well qualified teacher, and with the books which have been prepared for Sabbath schools, children ten or twelve years old often know more respecting the ancient world, than many in middle life who would not like to be ranked with the illiterate.

I know this knowledge may be gained at too dear a price, by overstraining the mind, which has a right to its share of repose on the Sabbath ; but I am persuaded that it may be gained, by judicious management, with no more expense to the system, than by wasting the day in idleness, and leaving the mind a prey to its own energies. A degree of mental action is favorable to the bodily powers. "One of the rewards of philosophy is long life." "Intellectual exercise, of a suitable kind, and carried to a proper extent," we are told on medical authority, "contributes no less certainly to the health of the body, through the sound condition of the brain, than corporeal exercise does to the health and vigor of the intellect.

A proper observance of the Sabbath *promotes good morals.*

The bare *rest* of the Sabbath is favorable to morality. The passions have time to cool. Anger dies in the bosom without inflicting threatened vengeance. The desire for wealth is checked. The meditated fraud is discarded. Reason, which amid the bustle of the week, had been jostled from her throne, resumes her sway. Conscience comes forth from the retirement into which she had been driven by the spirit of gain, or by the strife of party. Temptation is stripped of its borrowed charms, and the hues of vice of their enchantments.

But the chief power of the Sabbath over man as a moral being, lies in bringing the government, law and gospel of God to bear on the mind, in circumstances the most propitious. It releases the world from labor. It gathers into the house of God the statesman from his cabinet, the lawyer from his office, the scholar from his study, the merchant from his counting room, the mechanic from his shop, and the husbandman from his farm. The sacredness of the day, the solemnity of the place, the freedom from care, the breathings of devotion, the soft notes of music, the power of sympathy, combine to open the mind to the sweet influences of truth. The law of God, in such circumstances, is stamped on the heart too deeply to be erased by the temptations of interest, or by the allurements of pleasure. It comes to men

with penalties which they neither hope to escape, nor venture to brave. The utmost stretch of human penalties is insufficient to restrain the turbulence of passion. There is always thought to be some chance for concealment, or bribery, or favor in the judges, which will afford the means of escape. But from the eye of God there is no concealment, and in the court of heaven no partiality. The lawgivers of antiquity were careful to strengthen their statutes by the influence of religion ; and hence, that divine power might awe their subjects into the obedience which human penalties could not secure, they sometimes pretended to receive their laws directly from the gods. Sensible of the weakness of merely human institutions, they sought to support them, by entwining them around the everlasting pillars of the skies. An awakened conscience makes the villain hasten to unburden his bosom of the crime which for years had been corroding his soul. Can we doubt, then, that the same workings of conscience will prevent crime—will paralyze the arm of the murderer, and make the ruffian a coward ?

And not only does the Sabbath favor morality, by bringing the heart and conscience into contact with the *sanctions* of the law of God, but also with the *requisitions* of that law. Human laws of necessity fail to reach many actions of men, which the divine law, in its wide sweep, brings within the pale of its requirements. I

cannot illustrate this thought better than in the words of an eminent civilian of this state. "Duties are enjoined in the Bible which no human tribunal ever attempted to enforce. Courteousness, kindness, gratitude, temperance, in its most enlarged sense ; order, discretion, industry, filial and parental affection, forgiveness of injuries, humility and charity, are all beyond the reach of legislative enactment ; but in the Bible, they are recommended in the most happy manner, and commanded by infinite authority." We can all see, at a single glance, that these duties which are inculcated in the Bible, and through the medium of the Sabbath are impressed on the human mind, involve the happiness, and affect the morals, of every individual in society, though they are entirely beyond the reach of human enactments.

Human laws aim only to control *overt acts*—they cannot reach *principles* and *motives*. Men never legislate to check the operations of the heart—as well might they legislate to control the current of the blood which flows from its recesses. But the heart is the chief seat of human action. Here originate those schemes of guilt which burst out and desolate society. Here dwell evil thoughts and evil purposes ; here they lie in ambush until the proper hour arrives for action. Would you prevent their piracies on the peace of society, you must ferret them out, you must break up their habitations.

It is not enough to drive them to their lurking places ; another hour and they may again break forth in all their fury. But there is an eye that pierces this gloomy region ; there is a law that stretches its claims over these habitations of sin ; there is a voice which echoes through these retirements beyond the reach of the voice of man ; there is a tribunal whose jurisdiction extends over the secret thoughts of the soul. It is the Sabbath which gives them their chief power in our world, and in this way raises a barrier against the corruptions of the human heart.

I am sure my audience will not regard me as obtruding upon them improperly a professional consideration, when I urge *the purifying influences of the Gospel*, brought to bear on the mind, amid the stillness and calm of Holy time. If these influences are real, they are eminently practical, and they eminently appear in connexion with the morals of a community. The Gospel does what human laws can never accomplish ;—it diffuses in the heart a disrelish for vice. It takes away that spirit of avarice, that love of the world, which is the prime cause of oppression, and dishonesty, and fraud. It checks that ambition which would overturn the state, or sacrifice the interests of others, to build its greatness on their ruins. It promotes temperance, and thus cuts off ten thousand avenues to misery and violence and blood. It cherishes that love to our neighbor, which

seeks his good much beyond the demands of merely human laws.

The Sabbath is the key-stone which binds together all the commands of the moral law. Without it, the whole government of God over men, as exerted through the medium of commandments, of laws, would be prostrated. It is the sun from which all other parts of the system receive their light and heat and quickening efficacy. When its light is eclipsed, the other planets of the moral system are shrouded in impenetrable darkness. One after another they leave the human sight, and man is left to wend his gloomy way amid crime and misery and woe. Idolatry soon sets up her altars and claims homage for her thousand gods. Profaneness rejoices in the growing numbers and recklessness of her votaries. Faction, misrule and filial ingratitude riot without restraint. Murder walks forth unabashed, and scarcely waits for midnight to conceal the work of death. Impurity, "of which it is a shame even to speak," defiles the earth, and becomes a part of religious worship. Theft multiplies, like the locust. Perjury offers its services to every one who wishes to destroy the property, the reputation or the life of his neighbor. And covetousness, that it may have the means of breaking every commandment, and gratifying every passion of a corrupt heart, never says,—"It is enough."

For a *full* verification of these general principles, we must resort to heathen lands—but to no small extent they are verified in lands where the Sabbath is a day for amusement, and shows, and military parade. Compare France with Scotland, or compare Spain or Italy with New England. I am aware that general comparisons on this subject may be deceptive, for *other* causes than the Sabbath influence the morality of these countries. But then, it must be remembered, that so far as regards causes that favor morality, they are, in nearly every case, dependent for their existence and power, on the Sabbath.

But leaving general comparisons, look at the ranks of criminals, and see whether you can trace their course to the house of God. Will you find among them, in any large proportion, those who have been taught in the great congregation on the Sabbath, to obey the law of God? Here we have a test that will not deceive. The former chaplain of our State Prison remarked, in a public address, that in his acquaintance with criminals, which has not been small, of every 100, about 90, if I mistake not, had habitually disregarded the Sabbath. "In the Charlestown Prison, Mass., 256 prisoners were examined, at the request of Rev. Mr. Tuckerman, of Boston, who, among other questions, proposed the following—'How many, before their conviction, lived in a general violation of the Lord's day?' Answer, 182."

And it must be remembered, here, that the number of habitual sabbath-breakers in New England, is yet comparatively small. But from this small number, probably, are taken at least three-fourths of the criminals that expiate their crimes on the gallows and in State Prisons.

Judge Hale remarks, "that of all the persons who were convicted of capital crimes while he was upon the bench, he found but very few who would not, on enquiry, confess that they began their career of wickedness by neglecting the duties of the Sabbath, and indulging in vicious conduct on that day." Blackstone remarks, "that a corruption of morals usually follows a profanation of the Sabbath."

Another proof of the influence of instruction on the Sabbath in preventing crime, may be drawn from the fact that it is very rare to find one who has spent any considerable time in a Sabbath school, among the number of criminals. The Managers of the Prison Discipline Society remark, in their report for 1827, "We have never heard of a Sabbath school scholar in prison." In 1829, they remark that "there are very few Sabbath school scholars in prison, in Europe or America." "Of all the pupils of the celebrated Robert Raikes, not one was ever convicted of flagrant crime. Of 500 convicts in one of our prisons recently examined, but three had ever been Sabbath school scholars."

So convincing and palpable is the influence of the Sabbath on morals, that almost all Christian governments have adopted it among their civil institutions.

The Sabbath exerts a most favorable influence on *domestic comfort and happiness*. The fourth commandment has very expressively been termed "A FAMILY COMMANDMENT." On the Sabbath, the calls of business are silenced ; the laws of fashion are suspended ; a veil is drawn over the amusements and scenes of social life. Society is, on that day, resolved into its original elements, except in the hours of public worship ; and families, reunited and free from interruption, and from the presence of strangers, in the interchange of mutual affection, taste the luxury of domestic bliss. The parent is not tempted, by the pressure of business, to neglect entirely, or to shorten instructions to his children. The children are not tempted, by the sight of companions engaged in sports and play, to be inattentive to counsel, or to wish it were ended. Home becomes the centre of interest—external allurements lose their power—silence and solitude reign even "in the city full." We lay aside the armor which must be worn in our daily warfare with the world—wipe the dust and sweat from our brow, and rejoice in this short release from struggles and contentions, as the soldier rejoices in the truce which restores him, for a brief space, to the bosom of his friends. Reposing under our own

vine, we forget the selfishness of interest, the heartlessness of fashion, and the tedium of care.

Time would fail me to point out the effect of the Sabbath on *habits of neatness and cleanliness*, or to show their connexion with good morals.

But I must advert, a moment, to the influence of the Sabbath in promoting *good order and harmony in society*, through the medium of public worship. Of all occasions on which men unite for the cultivation of good will, perhaps public worship on the Sabbath is the most eligible. Here they are reminded of their common relation to the same Father—here they behold, set before them, the same Saviour—here, too, if ever, they will feel themselves involved in the same calamities, a circumstance of peculiar strength in forming sympathy of soul—here they make common supplications, and look forward to the same heaven, where they must lay aside mutual dislike, and extend the hand that is now reluctant, in celestial friendship—here, too, the voice of God echoes in tones which the ear cannot exclude; “He that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen.—If ye forgive not men, their trespasses, neither will your heavenly Father forgive your trespasses.” And who is there, so hardened, that in the house and in the very presence of the God of love, he dare brood over fancied injuries, or cherish the memory of real wrongs? The temples

of the Lord, scattered over the face of the earth, seem like so many cities of refuge, where our souls may retire in safety, from the prejudices and enmities which disturb our peace and seek our lives, amid the pleasures and business of active scenes. And who is so in love with death, as to throw open these sacred gates, and invite the destroyers of his soul to enter and slay him at the very horns of the altar?

Have I exaggerated the soothing influence of public worship on the good order and harmony of society? I make the appeal to men whose business has led them to notice facts of this kind, and confidently ask, if communities where the Sabbath is not observed, and public worship not regularly enjoyed, are not more quarrelsome and litigious than other communities? Is it not where the tavern is oftener thronged than the sanctuary, on the Sabbath, that intemperance holds his court, and passion deals out his blows, and fraud contrives his villainies, and idleness contracts debts, to be paid only at the last hour of "the law's delay?" May not all this be read on the records of tribunals of justice, and in language which none can either mistake or evade?

If the Sabbath is, then, essential to the best exercise of the physical and intellectual powers of individuals, and to the intelligence and good morals of society, who can estimate its value? And yet who does not know that the respect for the Sabbath felt and manifested by

our forefathers, is not now to be found ? Is not to be found, did I say ?—I ought to have said, is despised and ridiculed by many who boast of their patriotism and of their regard for the common people. Not a trait among all that distinguished and ennobled our Puritan sires, was more vivid than their love for the Sabbath ; and so long as I can trace the influence of the Sabbath on their institutions, I will not tax them with Jewish strictness on that holy day. I can pardon, at least, a sanctification of the Sabbath which would now be considered as bordering on superstition, when kings were inviting their subjects to spend the day in May-games and morrice-dances.

We have fallen on other times ; and of whatever else we are guilty, no one will accuse us of an overweening regard for the Sabbath. We are in no danger of Judaizing in our mode of its observance. We verge to another and far more dangerous extreme. Some now would thrust out the Sabbath as an impostor who has already thriven too long on the credulity of mankind. Others regard it as they would a superannuated pastor, venerable for his former influence ; or as a worn out servant, barely tolerated for his past services, whom yet it would not be decent to cast on the wide world, though at present he yields no adequate returns for his support. A combination of powerful causes is impelling our nation to abandon the Sabbath as a day of rest and devo-

tion. The rapid growth and unfavorable influence of our large cities—the increase of luxury and wealth—the influx of foreigners not accustomed to a strict observance of holy time—the growing numbers that dislike religious principle and religious restraint—a population outstripping the march of religious institutions, and the means of grace—the high wrought excitement already alluded to as springing from our peculiar situation—the running of steam boats and canal boats, and rail road cars—and, last, not least, the example of government in transporting the mail, at the price of the violation of every Sabbath by 26,000 men ; all these and many other causes are combining to obliterate an institution which is as necessary to the existence of our rights and liberties, as rain and sunshine are to the fruits of the earth. For however the strong arm of monarchy may repress the heavings and strugglings of the corrupt heart, virtue only, which withers with the desecration of the Sabbath, can sustain a republic against the rude shock of unchained passion.

But the brightest glories of the Sabbath are yet to burst on our world. Like the Gospel, its adaptation to the wants of men is more clearly seen, the nearer they approximate to the perfection of their nature. The savage, the demands of whose body are the ordinary measure of his physical exertion, scarcely seems to need the relaxation of the Sabbath. The arts and refine-

ments of civilized life, however, awaken new desires ; and the efforts to gratify these desires, exhaust the body and the mind. The *present* age is replete with scenes and incidents to stimulate the intellect, and absorb the feelings of the heart. But *the coming future* shows signs of a wilder sky and a more tempestuous ocean. Prophecy holds out its signals of crumbling thrones and falling states—of change pressing on change, and overturning on overturning. And science will thicken its discoveries, and art will multiply its inventions, and benevolence will urge the lagging step, and draw out the last energies of the soul. Light will blaze into the understanding, and motive will be condensed and concentrated on the heart, and love will strain every nerve and tax every muscle. *Then*, the *repose* of the Sabbath, which is now regarded as merely *salutary*, will be felt to be *indispensable* ; will be anticipated with the impatience of the hireling who watches the lengthening shadows of the evening, and will be longed for, as the traveller in the desert longs for the fountain where he can cool his burning lips, and bathe his weary limbs.

And the *moral* influence of the Sabbath, too, great as it now is, will yet be multiplied a thousand fold. Looking down the vista of future years, I see temples of the living God crowning every hill—I hear the song of salvation swelling from every valley. The millions of

China are bending over the pages of the Bible, and the plains of India are studded with Sabbath schools. Through the agency of the Sabbath, the *law* of God quickens the conscience, and the *Gospel* of God purifies the heart, of *the world*. Who, then, would cast poison into the waters of this river of life? Who would scatter in the winds, these leaves of the tree of life, which are for the healing of the nations? Palsied be the heart that could devise, and the hand that could execute, this moral treason against the whole human race.

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